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Luther: "A preacher must not only feed, so that he instructs the sheep how they should be true Christians, but also ward off the wolves, so that they do not attack the sheep and lead them astray with false teaching and introduce error, as the devil does not rest. Now many people can be found who are willing that the gospel should be preached, if only one does not cry out against the wolves and preach against the prelates. But though I preach rightly, and feed and teach the sheep well, yet it is not enough to keep the sheep, and to keep them, lest the wolves come and lead them away again. For what is it built, if I cast up stones, and I see another cast them in again? The wolf may well suffer the sheep to have good pasture; he loveth them the better that they find feist; but this he cannot suffer, that the dogs bark in hostility."

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Doctrine and Defense.

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Preface.

What does the church need for the twentieth century?

The advice given to the Church for the twentieth century is almost endless. Both the German and the American ecclesiastical journals are filled with reflections on the needs of the church if the church is to do justice to its task in the new century, and do it better than before. Some call for more Christian doctrine, but most are in favor of "dogmatics" being relegated even more decisively than before to the background. The church must primarily emphasize the "practical side of Christianity. The old dogmatics still stood in the way of the Church's successful effectiveness. The church must become more "worldly," that is, it must seek primarily to combat bodily and earthly misery and speak less of hell and heaven. Others particularly emphasize that the Church must bring herself more into harmony with the "progress" and "education" of the times if she is to achieve greater success with the masses. The great mass of the people are now "enlightened." This is connected with the fact that still others emphasize as a universal remedy a "better education of pastors," by which is meant training in "modern science," namely in the principles of "higher criticism" and "comparative religious studies." Others still speak differently.

The church needs only one thing for its well-being and for its successful activity - the gospel. If it has this one thing, then it can deal with all the other things and assigns the right place to every thing, e.g. also to "science", "progress", etc. The Lord Christ, when he assigns to his Church her task in the world, does not call it two, four, or half a dozen things, but only this one: the gospel. He says, "Go ye into all the world, and preach the gospel to every creature." The evan-

The gospel is therefore the equipping of the church until the last day, i.e. also for the twentieth century.

Of course, it must also be the one, old gospel, apart from which there is no other. 1)Not the gospel that is so called nowadays, but which is no longer a gospel, namely, the demand to keep the commandments of God according to Christ's example, "the gospel of the Sermon on the Mount," the demand to "lead a better life," etc..., but "the Gospel of God," 2) "the Gospel of the grace of God," 3) the Gospel "of peace," 4) the "everlasting Gospel," 5) which God, after the darkness of the Pabstacy, has caused to be proclaimed again by the Reformation to those who sit and dwell on earth, namely, the Gospel which proclaims to sinners condemned by the law of God, without any works or worthiness on their part, the grace which Christ, with his life, suffering, and death, has purchased for all sinners once for all. This is the Gospel of which the Church of the twentieth century has need, and by which she can fully fulfill her mission in the world. We do not intend here to make any inquiry as to whether, and in what respects, the people of the twentieth century are "advanced" in comparison with the earlier centuries. It is quite immaterial. This much is certain: "they are all sinners" - even the people of the twentieth century - "and lack the glory which they ought to have in God, and are justified" - if they are justified and saved at all - "without merit, by his grace, through the redemption that came by Christ Jesus." 6) The gospel will do it, and nothing else.

Then we hear say: is not the matter then very simple? Yes and no! The gospel has two characteristics. It is the most manifest and at the same time the most hidden thing in the world. It is the most manifest thing, because God, in order that there might be a gospel, made his Son man, and made this fact known to the world through his prophets and apostles, and through the Holy Scriptures which he inspired. God has also seen to it that the Holy Scriptures are the most widely read book in the world. But at the same time the Gospel is and remains the most hidden thing in the world. The natural man hears nothing of it, even when it comes before him. It is foolishness to him and he cannot recognize it. The natural man is otherwise capable of much and many things.

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1) Gal. 1, 8.
2) 1 Thess. 2:9: ευαγγελίαν *του ϋ-εοϋ.*
3) Apost. 20, 24.: το *ευαγγελίου τής χάριτος του -&εοϋ.*
4) Rom. 10, 15.: ευαγγελίζεσαι *ειρήνην.*
5) Ossenb. 14, 6.: εύαγγέλιον *αιώνιον.*
6) Rom. 3, 23. 24.

things, even in "religious" respects. He can - in the opinion that he thereby acquires God's grace - give money up to millions; he can live outwardly respectable; he can torture and torment himself; he can take his own life. But one thing man cannot do by natural powers: he cannot believe in Christ; he cannot rely before God on the grace which Christ, the Saviour of the world, has purchased for men. The natural man can say to himself a thousand times in words, "I believe in Christ," "I believe in Christ." He does not believe it. Faith remains with him "in words," as Luther says, and does not come into the heart until the Holy Spirit transforms the heart. The Holy Spirit must transfigure Christ, who died for men, in every individual human heart, 1) otherwise the "Christ for us" remains a hidden secret to every man. "No man can come unto me, except the Father which hath sent me draw him," as Christ himself testified.

And as it is with believing the gospel, so it is with preaching the gospel. Only those can preach it who are taught by the Holy Spirit, who are the dwelling-places and workshops of the Holy Spirit. This the apostle expresses very definitely when he says of himself and all preachers, "Not that we are able of ourselves to think any thing but of ourselves, but that we are able is of God, who also hath made us able to do the ministry of the new testament, not of the letter, but of the Spirit." The ministry of the new testament, the ministry of the Spirit-this is the preaching of the gospel, as appears from the context. No preacher is naturally competent to do this; the Holy Spirit must give this competency and put it into operation every time. A pastor can, by natural powers, build churches (namely, church buildings), start a dozen associations, raise the congregation financially, be "popular," "popular," "sLoisut," gather a great multitude by his kindness: only one thing he cannot do by natural powers - preach the gospel. The gospel is a mystery closed with seven seals to every natural, unborn man. He considers it foolishness. How, then, should he consider it the only means of the church, and preach it accordingly? Of course, if a man has been brought up and trained in orthodox surroundings, he can bring himself to present the gospel correctly in so far as he has impressed words of Scripture and the testimony of others upon his memory. In this way people can also come to faith and be encouraged in faith through his "preaching," which is not really his preaching. But he for his own person does not trust things. He has

1) Joh. 16, 14. 2) Joh. 6, 44. 3) 2 Cor. 3:5, 6.

no confidence in the efficacy of the gospel because he has not experienced its power in his heart. He silently wonders why so much emphasis is placed on the preaching of the gospel. As soon as he dares to move a little independently, he pushes the gospel aside and begins to put other things first. Or, if he still wants to preach "gospel," then he "smears" - to speak with Luther - "his slobber on it, thereby depriving Christ of his glory." Luther says more fully that no unchristian can preach the gospel rightly: 1) "You can therefore conclude for yourself that St. Matthew is not to be understood here of the common works which each one should do toward the other out of love, of which he speaks Matt. 25:35 ff. but mostly of the right Christian work, as teaching righteously, practicing the faith, and instructing, strengthening, and preserving it, so that we may testify that we are righteous Christians. For the others are not so sure, because false Christians also can adorn themselves and cover themselves with great and beautiful works of love. But to teach and confess Christ rightly is not possible without faith. As St. Paul says in 1 Cor. 12:3: 'No man can call Jesus Lord without the Holy Spirit.' For no false Christian, nor any of the spiritual kind, can understand this doctrine; how much less will he preach and confess it rightly, though he takes the words and repeats them, but does not abide by them, nor leave them pure? He always preaches in such a way that one grasps that he is not right; yet he smears his jealousy on it, thereby taking away Christ's honor and adding it to himself."

So it is with believing the gospel, and so it is with preaching the gospel: it is a simple thing, clearly enough revealed in the Scriptures. But no one will believe it, understand it, and teach it rightly unless he has the Holy Spirit. Luther, therefore, looking at the needs of the church, asks, "What shall we do for him?" and answers, "I know no other counsel here, but a humble prayer to God, that he will give us Doctores Theologiae. Doctores of art, of medicine, of law, of philosophy, may be made by the pope, emperors, and universities; but be sure, no one will make you a doctor of the Holy Scriptures, but only the Holy Spirit from heaven, as Christ says John 6:45: 'They must all be taught of God himself.'" 2)

So also we in our time. If we want to have true preachers of the "simple", plain Gospel for the twentieth century, we need not only careful and faithful teaching and learning in our theological institutions, as well as diligent further study on the part of our teachers, but also a thorough understanding of the Gospel.

1) On Matth. 5, 16. St. Louis edition, VII, 420.
2) St. Louis ed., X, 339 f.

of the pastors, but above all of the persistent "humble prayer to God" that He would graciously give us true preachers of the gospel and that He would keep them.

But if we have and keep the gospel, then from here everything else comes into order. Then life comes into order, for the apostle says: "Sin shall not be able to have dominion over you, because ye are not under the law, but under grace." 1) Then we also take the right position on the " new measures," "improved methods," etc.: we reject as church-means everything that is not preaching the gospel, or yet serves the preaching of the gospel. We then also gain the right position on human science. We cultivate with the greatest care the whole field of human knowledge, in so far as we can place it at the service of the gospel. But we thoroughly despise all "science" as pseudo-science, which seeks to criticize the Gospel and its revelation, the Holy Scriptures. We do not allow ourselves to be impressed by anyone. We know that the gospel is heaven above the highest wisdom of the choicest minds of every age, as the apostle testifies of the gospel: "Not the wisdom of this world, nor of the rulers of this world, which perish: but we speak of the secret wisdom of God, which God hath ordained before the world unto our glory; which none of the rulers of this world knoweth: for if they had known it, they would not have crucified the Lord of glory." 2) If we have and handle the gospel, neither shall we be so much astonished that the world understandeth us not, but standeth so foolishly with us. For the apostle expressly says, our gospel is covered to them that are perishing. 3) Therefore we will not change our gospel according to the sense and taste of the world, but we will testify to the educated and uneducated world a twofold thing: 1. everything that is called man is condemned by God's law with all his ability and deeds and is doomed to eternal damnation; 2. everything that is called man is absolved from death and damnation by the gospel of Christ and is to be saved through faith in the gospel. Therefore God grant and keep us preachers who say with the apostle Paul, "I thought not that I knew any thing among you, save JEsum Christ crucified." Then we shall be fairly equipped for the twentieth century. F. P.

1) Rom. 6, 14.
2) 1 Cor. 2, 6-8.
3) 2 Cor. 4, 4.
4) 1 Cor. 2, 2.

Gal. 3:15-22.

Judaistic false teachers, who tried to confuse the Christian churches in the apostolic time, also appeared in the churches of Galatia. They directed their attacks against the apostolic dignity of the apostle Paul and against his preaching of the gospel. They claimed, as we can see from the apostle's polemic against them, that Paul was not an apostle, but at most a disciple of the apostles, who had received the content and commission of his preaching not from God, but from men, in the best case, as far as his teaching corresponded to the true gospel at all, from the apostles of the Lord. But his doctrine, that the sinner obtains righteousness and life by grace alone through faith in Christ, without the work of the law, is contrary to God's revelation, contrary to God's promise to his people. For God promised salvation to Abraham and his seed on the basis of circumcision, and for the realization of this promise he established the covenant of the law with Israel, so that the people might share in the divine blessing by observing the divine commandments. But Paul's teaching also contradicts all moral principles and opens the door to carnal licentiousness.

Against these false teachers the holy apostle directs his Epistle to the Galatians. Accordingly, he pursues the purpose of defending his apostolic dignity and authority on the one hand, and on the other hand, his teaching of the justification of sinners through faith in Christ alone and the resulting freedom of Christians from the yoke of the Mosaic Law, and thus to bring the Galatians back to the true gospel and keep them there. Let us now try to visualize the development of the thoughts of the letter in more detail and more exactly, up to our passage. After the letter and the greeting, Cap. 1, 1-5, which already contain the basic thoughts of the whole letter, the actual entrance follows (V. 6-10), in which the apostle expresses his dismay about the quick apostasy of the Galatians to a false gospel, whose preachers, whoever they may be, he must condemn; because he does not seek the favor of men, but God's pleasure as a faithful servant of Jesus Christ. Hereupon, in the first main part of the Epistle, the Apostle gives the detailed proof that he received his Gospel not from men, but by direct revelation from Christ, Cap. 1, 11.-2, 24. After stating the subject, v. 11. 12., he accordingly recalls that until his conversion he had been a blind persecutor and destroyer of the church, but after that he had received no instruction in the gospel by men until his appearance as an apostle to the Gentiles, vv. 13-24. Upon this he proves from the history of his life that the apostles in Jeru-

salem themselves acknowledged his apostolic dignity and validity as well as his gospel and accepted him into their community, Cap. 2, 1-10. 2, 1-10. Finally, he shows that he even asserted his apostolic authority to Peter in energetic defense of the evangelical freedom denied by the latter's behavior in Antioch. - The conclusion of this last section already forms the transition to the second main part, in that the apostle briefly states, more in the form of a confident assertion, that righteousness does not come from the law, but from faith, that justification by law and justification by faith are therefore mutually exclusive opposites.

In the second main part Paul now gives formal proof that righteousness does not come from the law, but from faith in Christ, and that believers are therefore free from the yoke of the Mosaic law, Cap. 3. 4. 3. 4. He first reproves, Cap. 3, 1-5, the lack of understanding of the Galatians, who were striving after the righteousness of the law, and refers to their own experience, with which this striving was in glaring contradiction; for it was not in consequence of their works of the law, but through the preaching of faith, that they had received the Spirit and all spiritual gifts. He then proves, vv. 6-14, that the divine promise of salvation given to Abraham was not to be fulfilled through the law, which only brought a curse, but through faith in Christ, who redeemed us from the curse.

Thus, according to the apostle, Abraham was also justified by faith. From this it follows that those who believe, and no others, are Abraham's children. But if only those who are Abraham's children by faith are Abraham's children, then they alone are the ones who share in Abraham's blessing, that is, who attain righteousness before God, vv. 6-9. The law, on the other hand, as a contrast to faith, does not bring blessing, but a curse; for all who deal with the works of the law are under the curse according to Scripture, v. 10. It is evident, then, that by the law no man is justified before God. For according to the Scriptures the sinner obtains righteousness and life by faith. Now the law has nothing in common with faith, but he that doeth the commandments of the law shall live thereby. Consequently no man is justified by the law, v. 11. It is Christ that hath redeemed us from the curse of the law, that the blessing of Abraham might be given unto the Gentiles in Christ Jesus, that we might receive the promised Spirit by faith, v. 13, 14.

But - it could be objected by the Judaizers - God did not only give the promise, but also the law. Consequently, the one is as valid as the other. Therefore, he who does not submit to the one cannot be made a partaker of the other. - If this were true,

If the law and the promise were in exclusive opposition, it would follow, with respect to justification, that the covenant of promise was annulled by the law. Therefore, in the first part of this passage, vv. 15-18, the apostle states that the promise of God made to Abraham was not invalidated or changed by the law which came later. But if the law was not given with the intention of annulling the far earlier covenant of promise, the question is, What is the meaning of the law? What position is left for it in the divine plan of salvation, when long before righteousness and life were freely given through promise? To this the apostle answers in the second part of our passage: "The law, which in relation to the promise is of temporary and subordinate importance, has its value in its pedagogical task, which reaches its end with Christ. But if the law is not intended as a means of justification, but only as a means of preparation for justification, it follows that the law should not abrogate the promise.

I thought I might preface this somewhat more detailed introduction in order to shed as much light as possible on the context of our passage.

V. 15. "Brethren, I speak after the manner of men. Even a man's lawfully made decree of inheritance no man rejects, or adds stipulations to." Ever so kindly and affectionately does the exalted apostle bend down to the foolish Galatians, confused by the false teachers. He addresses them in a heart-warming manner, brethren, and also frames his discussion according to their little capacity. He says, "Brethren, in the manner of a man do I speak." Since Cap. 1, 11. he had not used the address "brethren." In the opening of our chapter he had rather expressed his alienation and reproof with the harsh and stern ω ανόητοι, *Γαλάται,* "ye unintelligent Galatians. But now, having, as it were, given vent to his agitated heart in victorious demonstration against the false teachers and seducers, his mood becomes more soothed and calmer, and the address "brethren," which is sweetly suggestive and winsome for the following demonstration, enters.

By χατά *άνθρωπον λέγω,* "I speak after a human manner," the Apostle to the following, which he intends to bring in proof of the immutability of a divine foundation. The expression χατά *άνθρωπον* signifies in itself: according to the manner of men to feel, to speak, to act, and of course receives its nearer relation by the each time connection. (Cf. Rom. 3, 5. 1 Cor. 9, 8. and especially Rom. 6, 19.) Now in our passage the holy apostle does not mean to make the Galatians ashamed of themselves; nor does he mean to excuse the comparison taken from human circumstances; he only means to remark, that he is dealing with the thing that is to be said.

leading comparison of the ordinary manner of men to speak, to bring in examples from common life, uncomfortable ones, so as to be quite clear to the readers, and to make his reasoning quite convincing. *"Ομως ανθρώπου χεχυρωμένηυ δια& ηχην ούδεις αθετεί ή έπιδιατάσσεται,*

"a foundation of inheritance, though only human, nevertheless no one cancels or adds provisions." is not to be taken in the sense of *όμως, "alike,"* but in its ordinary meaning, "nevertheless, nevertheless." The meaning "likewise" seems inappropriate here, if only because what the comparison introduced is intended to explain does not follow until v. 17. (But cf. Blaß, Grammatik des neut. Griech., pp. 263 f.) - The question now arises, what δια^ήχη means here. The word signifies first of all fixing, disposition, endowment. In profanity it usually denotes specifically hereditary disposition, testament. In the LXX and in the Apocrypha it is almost always in the sense of the Hebrew XXXX, covenant. For the covenant signified by XXXX is not, like *^ν^-ήχη,* an agreement, arrangement, stipulated between two parties, but a relation established by God by promises and demands. It is therefore δια*& ήχη* in this sense more like foundation. In the New Testament, at last, διαβ-ήχη is partly the same as inheritance, and partly the same as covenant or foundation, which has the character of a covenant in itself. (Cf. Heb. 9, 16. ff. 7,22. 8, 6. 9, 15. 12,24. Rev. 11, 19. 1 Cor. 11,25. Matth.26, 28. Apost. 3,25. 7,8. Gal. 4, 24. 2 Cor. 3, 6. Rom. 11, 27. 9,4. Eph.2, 12.) Now in our passage it means foundation, which has the nature of an inheritance, thus testament. This is supported, first, by the positing of the singular ανθρώπου, of a man, not ανθρώπων, of men. Accordingly

δια^-ήχ-η to be construed here as a unilateral injunction. Then XXX shows *ρονομία,* the inheritance, v. 18, that the foundation is specifically intended as an inheritance foundation. The inheritance foundation becomes legally valid by the definition and formal disposition of the legacy. *Ουδε'ις αθετεί ή ίπιδιατάσσεται,* no one cancels or adds provisions that were not in the will. So sacred and unbreakable is a foundation once made valid kept even among men. Of course, the holy apostle thinks only of the general rule; of any exceptions he entirely refrains, since their mention would be quite useless for his explanation.

V. 16: "Now to Abraham were the promises spoken, and to his seed. He saith not: 'And the seed,' as of many, but as of One: 'And thy seed,' which is Christ." It is often supposed that vv. 15-17. form a syllogism, of which v. 15. is the upper clause, v. 16. the lower clause, and v. 17. the concluding clause. But two things decide against this: on the one hand, we should have to follow this view, the strongly

Emphasized *όμως ανθρώπου,* "even of a man's testament," etc., v. 15,
corresponding, in the subordinate clause, v. 16th, in equally emphatic position, approximately expect: 'θεός < ϊέ τύ *Αβραάμ χ. τ.* λ., "But God gave unto Abraham," etc.

But, on the other hand, the statement about τω *σπέρματι αυτοῦ*, "be
nem Samen", remain without influence on the argumentation and thus are completely useless for our context. The train of thought is rather as follows. The apostle has said that no one can annul or add to a foundation that has already been validly made by a man. From this general proposition he now intends to make the application that a legally valid endowment of God is not annulled by the law that subsequently comes into existence. But this he cannot do without further ado; for it was conceivable that this divine endowment should be only a temporary one, given for a certain time. Paul must therefore first state the circumstance which in the present case essentially determines the application, namely, that the promises are not spoken to Abraham only, but also to his seed (Christ). For it is from this circumstance that it first appears that the covenant of promise was not to be only a temporary one, valid until the law. "But unto Abraham were the promises spoken, and unto his seed." The emphasis is on the two datives, especially on "and his seed"; for they state to whom the promises are made, that is, the moment on which the proof rests. In the case of a promise made not only to the progenitor (Abraham), but also to his seed (Christ), it is impossible to think of its being annulled by the law.

But which Old Testament passage does Paul have in mind here? After the procedure of Tertullian and others, one usually thinks of Gen. 22, 18, referring back to v. 8 of our chapter. But the whole mode of expression in our verse, which is quite in the nature of a quotation, makes it seem natural to think of passages in which expressly χαϊ *τύ σ-πέρματί σου,* "and thy seed."
stands. For the dative is simply to be used in the most ordinary sense, the one that first suggests itself in this context, of the persons to whom the promises are made, and not of those to whom they apply. Abraham received the promises directly, and at the same time represented his seed. It is therefore to be supposed that the apostle thought in the first place of Gen. 13:15, 17:8. (Cf. also Cap. 15, 18. 24, 7.) The expression χληρονομία, "heir," also speaks for this,
V. 18. which there enters to designate the promised good. The same is especially clear from the parallel Rom. 4, 13. where the holy apostle calls the promised good the χληρονομία *χόσμου,* the world as the
Inheritance. This inheritance promised to Abraham and his seed is in the figurative sense the promised land of Canaan, but in the opposite sense the heavenly Canaan, eternal life. (For this cf.

Rev. 21, 1. Matt. 5, 4. or 5.) - The plural, αί *έπαγγελίαι,* "the promises," Paul puts, because the promise, though One in its essential content, was given at repeated times, and under different circumstances and modifications. - *Ου λέγει- ,,Και τοΐς < ττέρμασιν,"* "he saith not: and the seed." To xxu *λέγει* is probably "God," to be thought of as a subject, which is self-evident to the reader from the known historical relations of *έρβή^ησαν*, "were spoken." (Cf. Eph. 4, 8. 5, 14. But cf. also Rom. 15, 10. 1 Cor. 6, 16.)

We have herewith come to one of the exegetically most difficult passages of the New Testament, whose tendency is generally clear without further ado, but whose satisfactory linguistic-exegetical explanation is often considered impossible. The meaning of the passage is: The circumstance that in those promises of God the seed of Abraham is not spoken of in the plural, but always in the singular, shows that these promises apply to Christ, who is the One Seed of Abraham. The holy Apostle, therefore, lays much stress on the singular expression τω *σπέρματά.*

"the seed," and declares that this One Seed is Christ. This explanation is taken violently against the holy apostle by many newer exegetes. Such a demonstration shows that Paul had not yet forgotten the tricks of rabbinical interpretation of Scripture, which rest on crude grammatical arbitrariness, and could only be regarded as a proof of truth by the Galatians, who were caught in the bonds of such interpretation. In support of their contention these commentators adduce that that which in the original Hebrew text stands for σπέρμα, "seed," occurs everywhere in the Old Testament where it has the term "posterity" in the singular, may the posterity consist of several or of one. So how could Paul draw the conclusion from the singular, which has almost exclusively collective meaning, that not several, but only one descendant is meant!

Now the word XXX is everywhere in the Old Testament in the singular, except for 1 Sam. 8, 15. where it means "seeds". In six places it is used of an individual: Gen. 3, 15. 4,25. 21, 13. I Sam. 1, 11. 2 Sam. 7, 12. 1 Chron. 7, 11. In all other places it is a collective word and means descendants, family, tribe and in connection with it also a spiritual and moral community. Specifically, the word refers to the people of Israel as the descendants of Abraham, Isaac and Jacob, to which Ishmael and Esau and their descendants are not included. According to this usage of language also in the New Testament - of course our passage remains unconsidered for the time being - it has almost exclusively a collective sense. (Rom. 4, 13. 16. 18. 9, 7. 8. 11, 1. 2 Cor. 11, 22. Gal. 3, 29. Hebr. 2, 16. 11, 18. Rev. 12, 17. Matth. 22, 24. 25.

Apost. 13:23, etc.) Paul himself, therefore, uses the word collectively often enough, and that just where the seed of Abraham is spoken of. It is to him σπέρμα *Ἀβραάμ* everywhere else the posterity of Abraham,
and in a regular way the spiritual offspring, the congregation of believers. It therefore seems improbable that the apostle emphasizes the singular in contrast to the plural in such a way that he wants to say that from the singular in contrast to the plural it follows that not many, but only one descendant is meant. It will therefore be supposed that the apostle does not distinguish between many individuals and One Individual as Abraham's descendants, but that he grasps plural and singular as descendants and offspring. There were indeed σπέρματα *Ἀβραάμ,* descendants of Abraham, namely, besides that of Isaac and Jacob, that of Ishmael and the children of Keturah, and that of Esau. But not to all these descendants of Abraham were the promises directly given, but only to the One descendant of Isaac, which therefore is always meant alone, when σπέρμα *Ἀβραάμ is* spoken of without particulars in reference to the promise. Indeed, the whole history of the patriarchs shows this very clearly. (Cf. Gen. 21:12, 13. Rom. 9:7.) The apostle therefore rightly concludes from the consistent use of the singular in the promises, that not several descendants, but only One descendant is meant. For if the many descendants of Abraham were spoken of, the plural would have been used in those passages. Not the whole of Abraham's bodily posterity forms the σπέρμα *Ἀβραάμ,* as the very Ge
This expression only refers to the chosen and selected seed for the theocracy, the actual spiritual seed of Abraham. (Cf. Gen. 21:12.)

This σπέρμα *Ἀβραάμ,* this theocratic seed, says the apostle,
is Christ. He is therefore, according to this authoritative declaration of the apostle, the true and right seed of Abraham, who concludes and represents the descendants of Abraham in himself, is their actual representative. He is, indeed, the proper bearer and heir and mediator of those promises of God; he is the head of the congregation of believers, which has its unity and continuance only in him, the Messiah, and all the promises given to it are given to it only in him. In the Messiah, in JEsu Christo, the true and proper seed of Abraham stands before us, to whom the promises apply. And only he who belongs to him, is a member of his body, only he who has put on him, belongs through him with him to the σπέρμα, and is thus a fellow-heir of Christ, heir of the promises of Abraham. (S. v. 28. 29. of our chapter, and Rom. 8, 17.) That the apostle has a right to understand Christ in the proper and highest sense by this seed of Abraham, is already shown by the Protevangelium, Gen. 3, 15.; the

This is also shown in other prophecies of the Messiah, especially 2 Sam. 7, 12. 1 Chron. 17, 11. 12. It is also in the nature of things and corresponds to the natural development of language that XXX (χτπχμα, seed) is first used of the son or the sons and only in a broader sense of the descendants in general, of the descendants. (Cf. Isa. 59, 21. 1 Mos, 15, 3. 4, 25.) That, by the way, the promise in its lower, exemplary sense is also aimed at the Old Testament seed of Abraham, the apostle naturally does not wish to deny. But in the opposite, spiritual sense, in which the promised inheritance is the heavenly Canaan, the kingdom of heaven, the kingdom of righteousness and life, the promises are made to Christ. And only he who is Christ's is Abraham's seed and heir of the same promise. That Paul here really thinks of different descendants of Abraham, may perhaps also be evident from Gal. 4, 22. ff.

C. H.

(Conclusion follows.)

The captive Samson at the mill wheel of the Philistines.

(Continued.)

Separation from the state church now found more ground in Prussia; for in the Union, which wants to build so many bridges from the world to the church, every understanding Christian saw the wide gate and the broad way, where the great crowd goes, which finds more form and beauty in every novel hero than in the biblical Christ. Even the best men were mistaken because they could not separate themselves from the Philistines, although Bretschneider's scorn only became more and more biting: it was a vain hope if they imagined that they could "bring rationalism to the extinction-rate," and although they themselves agreed with the judgment of a traveling American: "In Germany the church is the world and the world is the church, and since the church lacks all discipline, its influence is extremely small." (Ztsch. 1834, p. 272.) It was recognized as a vain boast when the Ev. Kzt. triumphed: "The youthful power of rationalism is gone; it is an old dead tree which no longer sprouts new branches and blossoms" (1834, p. 2), or when Jul. Müller, as a worn-out enemy, only wanted to let him die quietly and bury him with honors. Even if these new believers did not want to cooperate with v. Ammon in the "further development of Christianity into a world religion," they still had to give up the truth and serve the Philistines. That is why they began to warn fearfully against clinging to the letter and against one-sided emphasis on a single Christian doctrine, whereby truth and

error were mixed up. (Kzt. 1832, pp. 143 ff.,249 ff. 1835, p. 29 f.) Therefore they sought so readily to show that the Union legend was the best protection against rationalism, and that the king, in writing the Agende, had also acted as the most ecclesiastical man, so that rationalists like Schulz and v. Cölln feared the Union, and in Berlin church life was promoted by it. (1847, p. 6 f. 1845, p. 351 ff. 366 ff. 473.) The leaders of the Union Lutherans appeased consciences: "Far be it from us to counsel or palliate the capitulation of the smallest fortress of truth. But just as Christ lost nothing of his divinity by becoming a man; just as Paul, by becoming weak to the Jews as a Jew, to those without law as without law, to the weak, lost nothing of his Christian freedom, of his office as Christ's servant, of his strength, so also the church loses nothing of its manly wisdom and manly strength by taking up children after the example of its head and, in order to educate them to become men, condescends to them. Rather, it is precisely in such condescension that her divine majesty is revealed." (1834, p. 171.) But in this only great self-delusion was expressed. They were long out of the fortress of truth, and did not condescend to children to bring them up to manhood, but negotiated with the enemies of God, by whom they were surrounded, for a common temple building.

In the process the hostility of the great crowd to the Bible and to Christ quietly developed. Every one who took his conceit for education spoke with Lessing: "The orthodox notions of the Deity are no longer for me; I know nothing else. *Εν χαι παν,* I know nothing else!"
or boasted with Fichte that through philosophy "the school chatter of a living God was struck down, so that the true religion of joyful right-doing could rise"; for whether Christianity, which had become identical with the philosophy of paganism, ascended with the little man Hegel on the little ladder or balloon of reason to the creator far away and banished from his creation into solitude, or with Spinoza, Schelling, Strauss and the pantheists lost itself to the "world spirit" in the vast universe and began a polytheism with all the forces of nature; whether it crawled into a corner with the curmudgeonly Wolfian sceptics and could no longer discover any trace of God in the whole wide world, as Alex. v. Humboldt, who was only annoyed that a god and not he should have created everything, or with Hegel, Schiller, and the like, praised the fall of the first men as the greatest progress of mankind on the paths of divine science, and raved with Göthe for the cult of genius; whether it rose so high in madness that, like Vogt and Buddhism, it allowed animals to develop into men, and with

(Fortbildg. des Christenth. 1, 120), or lowered itself so low that, together with L. Feuerbach, Heine and the materialists, it instructed men how they should become dogs and swine through the rehabilitation of the flesh and how they should raise a beastly rabble - it was always the misty idols of paganism to which one took refuge. The spirit that reigned in the air sought to occupy Olympus with a new menagerie of gods, and it pleased him so immensely that the theologians, who never wanted to leave Jehovah's name behind after their prayers, complimented him and politely asked him for a union in which they could work together in peace. It was certain to him that at least for his temple they would have to beat cedars on Lebanon and drag them here on their asses or, like Samson, be blinded and turn the mill wheel.

What wonder that now in Zion's streets the warning was so often heard, "It was a distressing saying of an ancient church father, and I tremble to think, beloved brethren, that it still applies to us, especially under the present heavy responsibility that is upon us: I hardly believe that a clergyman will be blessed!" (Kzt. 1835, p. 64.) "It is difficult, however, for a scholar to enter the kingdom of heaven; for we can read it in all journals to-day that a scholar is one who, having advanced from the childlike immediacy of faith to the mediation of knowledge, cannot possibly return to that former simplicity" (1836, p. 146.); and yet every one ought to know that "the best theologian is in himself no better a Christian than the youngest baptized." (p. 378.) To those who could no longer quite see the gulf between the kingdom of light and that of darkness, or even excused the speech of a Lessing and other leading hammers in open warfare against God - if the inquiring spirit was left the choice between error and certain truth, it could only reach for the latter - or, in faithful execution of the principles of Joh. 8, 44. The old war veterans mentioned above, who claimed to have to prefer the whole lie to the half truth, held a saying of Luther under their noses anyway, that hell would also be paved with pastors' heads. (1838, p. 663 f.)

But it was also seen with misgivings that ecclesiastical theology began to suffer from scientificity as from dropsy, and that oratio, meditatio, and tentatio were known almost only from hearsay; for it was evident that it was sacrificing one piece of eternal truth after another to the spirit of the age, and must become more and more a balloon theology, because it was departing from the firm and certain ground. "True, it cannot be denied that among the great mass of the laity, among whom a lively faith in the Savior has again awakened, there is a

But, help God! where is the ecclesiastical current to be found in our theological science? And that younger men who study have more of an inclination to give themselves up to the scientific tendencies of the time than to the simple faith of the congregations, cannot be denied." (1836, p. 145.) "Ambiguity and untruth is the character of the spirit of the age. . . . Luther is the true man of protest as well as the man of true science. Because he stood in faith, he was nothing half, but all that he was, whole. . . . We must learn from Luther in the present age. The controversies of theology have long since penetrated from the lecture halls of the universities down into the life of the people. . . . Luther was, because a man of God, a man of the people, and with an infinite love our spiritually poor people would read their Luther again, when we shall have placed before their eyes what the theure man experienced of the free grace of God in Christ JEsu, and what he testified and spoke of to his dear German people." (1846, p. 125 f.) One thing, of course, is to be admired and deplored, "not that the mouths of unbelievers run over from that which their hearts are full of, but the conduct of the faithful, especially of the faithful ministers of the Church, against the unbelief and error of the times. How powerful is the spirit of the age! With its humane cries of "Peace! He has lulled even the wise virgins to sleep with his humane cries of "Peace!" when there is no peace, and has then played out of their hands their holy love, which is full of good zeal, and instead of this child of heaven has foisted upon them the changeling of lazy tolerance. What else is to be inferred from the brotherly agreement between fire and water, but that the fire does not burn, or the water does not quench, because one of the two, or both, are only painted? But that the water of unbelief is serious, every rationalistic clergyman proves sufficiently by the agreement of his walk with his doctrine, and the own heart of all unbelieving laymen says yea and amen to it. The children of this world are wiser in their sex than the children of light. What other conclusion is there, then, than that the fire of faith and love, which is so beautiful to behold on Sundays, is only a painted fire? That this conclusion is often made, to the great satisfaction of the world, we laymen can attest. The disciple whom Jesus loved feared to be under the same roof with the heretic Cerinthus. Paul Gerhardt, from whose mouth the sweet songs flowed, preferred to leave his office and Berlin rather than to have his polemics against the Reformed restricted, - and yet, how insignificant are the disputes between Lutherans and Reformed against the question of all questions, which now agitates Magdeburg, whether one can

JEsum Christum should worship. If Luther had had the love of peace of so many of today's Christian preachers, he would have let Tetzel calmly preach his indulgences in Iüterbog without worrying about it in Wittenberg. Then the papacy in its most hideous form would have remained in the undisturbed possession of Christendom, and the blessings of the Reformation would not have been poured out on the entire church. So it is not that the discord is now breaking out that we should lament, but that it has not broken out for so long, that the damage has continued to eat away under the skin, instead of being cut open long ago." (1840, S. 343.)

The watchmen of Zion voluntarily went into captivity to the Philistines in order to win the great multitude and to have a leavening effect on the people. But they had to see for themselves that the serpentine seed of rationalism did not die out, but only changed its skin, and that the congregations had no profit from the church remaining together with the world blaspheming Christ and his word, but throughout harm and destruction, yes, that the binding together of the living and the dead contrary to God's order did not produce any life effect in the aase, but became a cause of pestilence among the living. One would have to "deliberately close one's eyes," confessed the Ev. Kzt. 1836, from experience, if one wished to deny the progress of wickedness. "Whoever looks attentively at the phenomena of the times, and with an eye unclouded by desires and prejudices, must realize that, if things continue on the usual course, the hope of even an outward return to him of the educated Europe which has fallen away from Christ is a fanciful and chimerical one." (P. 2.) "The ecclesiastical consciousness has never, in the eighteen centuries of the existence of the Christian Church, been so shaken as in ours. We will not speak of the great Masae, which is necessarily under the sway of the spirit of the age.... Even those who are more or less Christianly animated are mostly alienated from the ecclesiastical consciousness." (1838, p. 1.) "When, on July 28, 1830, an officer reported to Prince v. Polignac that the royal troops were passing over to the Parisians, the latter replied, 'So it is necessary to fire at both,' whereupon the officer asked, 'Ader, most gracious sir, who is to fire?'" (1836, p. 278 f.) So it will become in the State Church. She may bleed from a thousand wounds, and yet she knows of no enemy. "Tepidity and fear of man is still a more dangerous enemy than open opposition." (1845, p. 80.) The confessors are disappearing, and therefore the hostile zeal is subsiding. "We do not deceive ourselves about our situation; we know that the theme of Roehr's Reformation sermon: 'The perfect unity of our church in the essentials of her Christian confession-.

The idea of a "certainty" contains a great untruth. The crisis is not yet over. A large part of the servants of the church still lie in the bonds of unbelief, and if these mostly belong to the older generation, which is in the process of dying out, it cannot be denied that very many of the younger generation remain stuck in a dull and ineffective half-belief, the men of one piece, who alone can truly help up the church, are still quite rare." The apostate Fr. Hurter is referred to with pain, to whom rationalism and the uncertainty flowing from it became a source of irritation, and who thus expressed himself on the groundlessness of the Baden Union: "Everything is now to be dissolved into an endless: If you allow me, I will allow you; perhaps you are right, perhaps I am right; no doctrine for which man would stand and fall! No rock, immovable, unconquerable! No faith, of which one would say: This is! No gospel any more, to which one would add: And even if an angel from heaven preaches another, let him be accursed! Everything is dissolved into perhaps, might, would, could, and seem, and is swallowed up in all kinds of ideas! And when one has heard them all, it is desolate in one's head, as if an evening had been lost in woman's gossip." (p.9. 16.) From an ostrich the Church had to be told, "Ah, if it were only as the faithful say! A sprightly fight, a zealous enmity, keeps even the adversary in fresh strength, in brisk life; but I see worse things: indifference, forgetfulness. The education of our time moves in a circle of thought in which it can go long distances without even encountering ordinary Christianity, without being reminded of it by any need. But to become superfluous is worse than to be overcome; it is the creeping death, the death of enfeeblement, which, the slower it approaches, seizes the more hopelessly, the more eternally." (1839, p. 194.) A Br. Bauer showed her how the Union, which was to be a unification, must necessarily lead to the dissolution of the two Protestant churches into the State, adding, "Ha, how you tremble!" (1841, p. 533.) W. Menzel complained in Anno 1848: "All the exhortations and half-measures by which one has wanted to secure the faith on the Protestant side have become disgrace and ridicule. If one believed that one had to gently remind a professor who taught things that were too anti-Christian, without, however, wanting to touch the principle of free research, then the person in question only laughed and continued to teach as before, and his disciples soon did it even worse. If one suppressed a too ungodly book or periodical of this illustrious man, it certainly looked like seriousness; but those concerned were not frightened at all, but only defied him all the more proudly and continued to print in a second and third place. If a clergyman was taken to task for misleading the congregation by atheistic sermons, he would

If the man in question was a leader, he was not afraid, but rejoiced to have attracted public attention, gathered the people around him, and made speeches in the open air. Anti-Christian radicalism has now, under the safe shelter of this presupposition that the hands of authority are once for all tied, for ten years been boldly and restlessly incubating." (Kritik des mod. Ztbwußts., p. 107 f.) Only of the "diplomatic talent" did Hengstenberg still promise himself something in the forties. (1844, p. 14.) "Only a decennium ago it was different. The number of those who proclaimed the Word of God purely and loudly was then far less; but those who did it, of them this was generally true: 'Behold, hurrying and speeding they come along. Not one of them is weary or faint; not one slumbers or sleeps; not one's girdle is loosed from his loins, and not one's shoelace is torn. Their arrows are sharp, and all their bows are cocked.... Now there are already many in whom not much more can be noticed of an influence on the congregation, as in the case of the rationalistic pastors.... What is the church helped if its ministers only put on their confession like a robe of office! ... Many are tempted to abandon doctrines which actually belong to the doctrinal concept of Scripture and to the ecclesiastical confession, in a false confidence in the newer so-called faithful theology. They are content to turn their backs on rationalism in regard to a few main doctrines; for the rest, they continually give free rein to their rationalistic inclinations, still boast, taking their shame for honor, of their liberalism, and look down with pity on 'literal theology,' and thus, without confessing it to themselves, on the Lord himself, who professes it as curtly as possible when he speaks: I say unto you, verily, until heaven and earth pass away, there shall not pass away the least letter, nor any title of the law; and whosoever shall break one of these least commandments, and teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." (p. 11 f.)

Thus the believers gained nothing by living peacefully together with the blasphemers of Christ, but, according to their own knowledge, only lost; the unbelievers, however, invoked the Union and became all the bolder. Father König von Anderbeck wrote in his paper "The Right Standpoint" of 1844: "Our apostasy from the old church faith, - well, that may be admitted; mine at least certainly." "The old church faith with its dogmatic gayety is gone for ever as the common property of Protestants." "Only put it up, your much-vaunted 'old flag,' the holy Augustana; only offer it to the world to wash, the blood of reconciliation!" "The spirit of the age is invincible; what it judges falls, however high it may have stood. He who attacks it increases its power, and soon realizes with horror what a wretched thing it is to swim against the current.

and to have public opinion against him." "The gospel of JEsu is nothing but the echo of our reason." "Luther made the doctrine of justification by faith in the merit of JEsu the foundation of the Christian faith, and found therein the only source of all blessedness. Every effort has been made, and is still being made, manifoldly, to preserve this one genuine Lutheran dogma, at least with general validity in the Protestant Church. But all effort is in vain. ... We have more enlightened ideas of the supreme being than the Augustinian monk; therefore we do not fear God's wrath, nor seek up any means to blot it out." "There is not the remotest thought that this one-sided direction (of the pious) could ever become the predominant one. To be considered as the most decided and powerful opponent of this party is, 1. Common sense.... 2. the high Protectors and Protectrices dare not publicly show themselves as such, for just fear of attaching a stain to their glorious name. This caution of the great pious, to be pious only at the right time, and to lay aside the cloak of piety at the door in other circumstances and among other persons, is faithfully imitated by the little pious. They come into our circles, our old friends of youth, who have been converted, and we ask them: Now tell us how you came to this! they not infrequently answer: Oh, it's not like that at all!... 3. their language makes their victory impossible.... 4. and our respectable teachers" (in elementary and secondary schools), "what do they say about it? Our municipal authorities make the greatest sacrifices, do you think, to educate pious Christians in your way? They do not think of that.... 5.Our pious ones do not know themselves what they want. This is first most evident in their views, so highly different, of the symbols and symbolical books." - Friend and foe, then, confessed Israel's captivity among the Philistines. What could be more natural, therefore, than the cry, "Repent! Recognize your sins and turn from the ways of death.

(To be continued.)

Literature.

Dr. Martin Luther's Complete Writings. Sixteenth volume. Containing Documente Belonging to the History of the Reformation. Against the Papists, from the years 1525 to 1537. St. Louis, Mo. Concordia Publishing House. 1900. XXVIII pages and 2325 colums. Leather binding 4°. Price: $4.50.

That so many "Protestants" allow themselves to be baffled by the lies of the pope serves them right, because they do not hear the man whom God has set to expose the abominations of the pope to the whole human race by the light of the

Gospel. What we therefore wish for the Church in the twentieth century is this: that, in addition to the Holy Scriptures, Luther's writings be read above all. The sixteenth volume of our Luther edition contains historical documents from the years 1525 to 1537, which refer to the disputes with the papists. Among these documents, however, are a number of important writings by Luther, e.g. his warning to his dear Germans, his gloss on the supposed imperial edict, his preface to the papist Rathschlag von der Besserung der Kirche, his writing "von den Conciliis und Kirchen," in addition to Luther's incomparably splendid letters which he wrote from Coburg during the Imperial Diet at Augsburg. The reading of Luther's writings is not a work as well as a delight and refreshment.
F. P.

May a widower marry the sister of his deceased wife? Answered for the Benefit and Piety of the Christian People from Leviticus 18 by C. M. Zorn, Pastor of the Lutheran Zion Parish at Cleveland, O. St. Louis, Mo. Concordia Publishing House. 1900. 44 pp. Gr. 8°. Price: 15 Cts.

The question under consideration is not a question of faith, but of life. Erring out of weakness in these and similar matters, e.g. life insurance, usury, etc., does not annul unity in the faith. Compare how the apostle Rom. 14 treats of the error that Christians who were weak in knowledge kept their days and ate no meat, while he calls out to the Galatians, who put aside the gospel by their Sabbath-keeping, etc., Gal. 5:9: "A little leaven leaveneth the whole lump," and v. 4: "Ye have lost Christ, who would be justified by the law, and are fallen from grace." Nevertheless, it is God's will that Christians should also see clearly in all questions of life which God's Word decides, let their consciences be told from God's Word, and keep themselves according to God's Word. In this booklet, Pastor Zorn has clearly answered the question "May a widower marry the sister of his deceased wife?" according to its theoretical and practical aspects from God's Word. See for yourself by a careful reading of the booklet.
F. P.

Ecclesiastical contemporary history.

1. America.

A defense of the German Christians with regard to their missionary activity. We read in the "Lutheran Herald": "Prof. Dr. Wackernagel writes very correctly in the 'Lutheran': 'Certain (American) "religious" papers, which give expression to their political prejudices, even in missionary matters, accuse the Christians of Germany of sloth and avarice in regard to the spread of the Kingdom of God in heathen countries, because Germany contributes only one-fifteenth of the total income of the missionary societies. But these Pharisaic judges should not suppress the other true fact, namely, "that the share which Germany has in the success of the mission amounts to one-fifth. We have no excuse for the avarice of many who call themselves Christians toward the mission. But this is not found only in Germany. In any case, it is wrong to accuse German Christians in general of stinginess against missions. Money has a different value in different countries. Many a missionary gift from German Christians, which is numerically smaller than many a missionary gift in America, has a relatively higher value.

value than these. The decisive factor in the evaluation of German missionary activity is that the successes are proportionately much greater than those of foreign missionary societies, which have more abundant means at their disposal. This puts the work of the German missionaries in a better light than that of others" - "It is true that money has a greater value in Germany than it does here. In addition, Germany has regional church conditions which in themselves invite inertia, while in the free church conditions here there is a continual impetus for the individuals to take care of the community and the church. Whether more of God's Word is preached at the present time among the sects of America or in the German national churches, we dare not decide. In the past, at any rate, the plus was on the side of the American sects. But these have declined greatly in the last decades and have turned Christianity more and more into a moral doctrine. But the American sect preachers have one advantage over the pastors of the state churches in Germany: the former are generally understood by a large audience, the latter only to a very limited extent. As to giving for church purposes, we would still remark that even under economically less favorable circumstances a great deal may be given under certain circumstances. Our Free Church brethren in Germany and England give more on the average than the Lutherans in the Synodical Conference. The right Christian sense is there, and circumstances urgently call for it. F. P .

Slander of Lutheran theologians on the part of the General Synod. On the occasion of the introduction of the professor of "biblical theology" at Gettysburg, Pa. John Wagner, among other things, also said, "It is cause for profound gratification among us that the Seminary of the General Synod has lately not only secured buildings befitting its needs, but now sustains a department of Theological Science whose sole business it is 'critically to ascertain and truthfully to exhibit,' what the Word of God really teaches. *Both Catholic and Protestant divines have been justly charged with having made, until comparatively recent times, 'the enormous mistake of studying Scripture,* -so far as their interest therein was theoretical and practical, -primarily *in order to find proof of the doctrines contained in their creeds and confessions.'* They failed to apprehend and appreciate the seemingly very simple thought that Scripture should be studied in the first instance with a single eye to find out what was really in it, and that to this end the study of it should be strictly and purely exegetical and historical, without regard to the later deductions of dogmatic theology." (The Lutheran Quarterly, 31, 1.) Apart from what is here said of the purpose of the new professorship established at Gettysburg, and of the position of the Papists and Reformed on the Scriptures, we Lutherans must firmly reject the above charge. In the Lutheran Church, Scripture has always been the sole source and norm of doctrine, and not merely on paper. Lutheran theologians were guided by the axiom: "Quod non est biblicum, non est theologicum." And as far as Luther in particular is concerned, the claim of the "Gettysburgers" is downright palpably false. How Luther arrived at his doctrines he says himself, when, for example, in the Schmalkaldic Articles he writes: "Ex patrum enim verbis et factis non sunt exstruendi articuli fidei. Regulam autem aliam habemus, ut videlicet verbum Dei condat articulos fidei, et praeterea nemo, ne angelus quidem!" Luther and the theologians who followed him were only ever anxious to repeat what God had set before them in sacred Scripture-

had spoken. Their theological maxim was: "Speak, O Lord, for thy servant heareth!" But it was precisely the scientific theologians of modern times who left this path and, like v. Hofmann, for example, first established their system, quite independently of Scripture, and only then tested it against Scripture and sought to support it by the same. F. B.

The "German Protestant Synod of North America" presently consists of 909 pastors, 120 teachers (12 of whom are women teachers), and 1129 congregations. Of these congregations, according to the Unirten's own statements, 8 call themselves "Protestant" or "ev.-protestantisch" and "ver. ev.-protestantisch", and 11 congregations call themselves "Lutheran" and "ev.-lutherisch". Whether any other congregations bear the name "Lutheran" is not clear from the list before us, since in most cases the full name of the congregation is not given. The Synod should, however, see to it that the correct etiquette is applied to these uninformed congregations which call themselves "Lutheran" and, in the interest of honesty, urge them to no longer sail under a false flag. Of the congregations, about 325 "do not yet formally belong to the synodal association," which the Unirten declare to be just as necessary as belonging to a congregation, when they write, for example, on page 93 of this year's calendar: "By the coming together of a number of congregations, a church body, a synod, is formed. The union of congregations into one church body is just as necessary as the union of house congregations and individuals into one congregation." In the past year, 16 mission congregations became independent, most of which had received support for six to ten years. Now the mission agency still has 40 posts, some of which have been supported for five to twelve years. Five new fields of work have been started. The treasury for missions is without debt and has stock on hand. The Proseminary at Elmhurst, Ill., which has been in existence 29 years, and not only prepares for theology, but also trains teachers, had 95 pupils at Easter last year; now the number is 84, divided among four classes. Inspector D. Jrion says of this institution, "We shall train but few future scholars in our institution; the circumstances are not according to it." The Seminary for Preachers, near St. Louis, Mo. which has produced 620 preachers in the fifty years of its existence, has 78 students in the present school year, divided among three classes. At the close of the last school year, 17 were sent into the ministry. In the seminary, "it is a question" - as the students put it - "mainly of a strictly scientific as well as humbly believing research in the Holy Scriptures, of the understanding of their languages, of a struggle for the anointing of the Holy Spirit for the pastoral and sowing work of the evangelical preaching ministry, of the doctrine of faith, of the confession and of Christian ethics, of church history and of other theological disciplines. Upon entering the seminary, seminarians must "promise in writing that they will remain faithful to the preaching ministry in the Protestant Church and that they will willingly and conscientiously serve in the positions assigned to them by the synod during the first years after their training, or, if they should decide otherwise, that they will pay the entire cost of their training to the seminary treasury. Such provisions do not betray a particularly great confidence on the part of the Unirten in the captivating power of their teachings, which alone should be the deciding factor as to why a preacher excludes himself from their synod and remains with it. - In the "Evangelical Calendar," from which we have taken the above data, there is also a diligent struggle against the Lutherans in general and against the Mis-

sourier in particular. It is characteristic of the Unrists that they play themselves off as the peacemakers and messengers of peace, who are vainly displeased with the doctrinal controversy and thereby polemicize in all their journals, from the theological "Magazin" down to the calendars. It is characteristic that the Unrighteous, who boast of their broad-hearted love and say that pure doctrine is of little importance, indeed that there is no absolutely pure doctrine on earth, rise up as if stung by a tarantula, and rant, scold, and slander as soon as a Lutheran compares their doctrine with Scripture and points out errors, as if nothing in the wide world were so dear and precious to them as "pure doctrine," at which they otherwise laugh and scoff. In the calendar before us, for example, it is asserted, without providing any proofs or documents, that a Lutheran president replied to an unchurched pastor who held up the eighth commandment to him: "By the way, the honor of the Lutheran Church is higher to him than any commandment. This reminded us of the lies of the papists, of whom Luther thus writes: "I must say a historia. A doctor has been sent here to Wittenberg from France, who publicly says for us that his king is certain and certain that there is no church, no authority, no marriage state among us, but that everything goes among each other like cattle, and everyone does what he wants. Nay, counselor, how shall they look upon us in that day for the judgment of Christ, who have imagined such gross lies to the king, and to other countries, by their writing, to be the truth? Christ, the Lord and Judge of us all, knows very well that they have lied and lied; they will have to hear the judgment again; I know this for certain. May God convert to repentance those who are to be converted, and to the rest it will be said: woe and ache forever .

A protest against Unitarianism among Episcopalians. The Witness and Gazette reports from Boston: "The recently deceased Governor of Massachusetts, Wolcott, although a Unitarian, was buried from the largest Episcopal Church in Boston by a Unitarian preacher. This was publicly reproved by an Episcopal preacher, who said, among other things, 'It is with shame and distress that believing Christians have heard that in the greatest church consecrated to the service of the Lord JEsu Christ, one who denies the Saviour has been permitted to hold a service, because the pastor who presides over it has not been faithful in his office.'' Now all the newspapers and preachers who want to be popular raise the cry of intolerance." This is because a confessional act toward Unitarianism is a rare occurrence in American sectarian churches. The sectarian churches have become Unitarian to a good degree. Recently a Unitarian said to the undersigned: "We Unitarians would be the most numerous community in America, if all Methodists, Baptists, Presbyterians, Episcopalians, who are Unitarians, also adhered to us outwardly." We could not so entirely disagree with the man. F. P.

Methodism and modern theology. This topic is dealt with in "Der Christliche Apologete" of January 3 and 10. In the following, we share some excerpts from the two articles: "One hundred years ago, the Berlin theologian Schleiermacher published his 'Reden über die Religion an die Gebildeten unter ihren Verächtern,' and a few months ago, another Berlin theologian, Pros. Harnack, published his lectures on 'the essence of Christianity', also intended for the wide circle of the educated. Both books, the one marking the beginning, the other the end of the century now passed, are, though small in volume, yet quite significant phenomena." "Schleiermacher's book had no influence on the fathers of Methodism from-

... Now things are different. Harnack's book will also have an effect on Methodism. Perhaps not so much the book itself, but the theology which has found its classic expression in it. Within the nineteenth century Methodism has grown from an evangelizing force driven by the enthusiasm of first love into a stable church equipped with all the machinery, and is moving as much as the older churches in all fields of ecclesiastical, theological, scientific, and general cultural life. This is the case both here in America, where the whole cultural life has passed from the pioneer and settled stage into permanent conditions, and in the old home of Methodism, England." "The present condition of Methodism brings it about that, like the other churches, it takes its share in theological research and is in lively interaction with theological science. It must not be said that our fathers despised theological science, but they had no time to cultivate it." "That it is especially German theology which has most fruitfully influenced Methodism scarcely requires any special proof. What Wesley owes to the Herrnhutters and Luther is well known, and Wesley's 'Notes on the New Testament', the book under whose guidance the first generations of Methodist preachers studied their Bible and which still belongs to the 'standards' of Methodist teaching, is an adaptation of the 'Gnomon' of the pious Württemberg man of God Johann Albrecht Bengel, as Wesley himself expressly declares in the preface. Almost all of our theological teachers have pursued special studies at German universities; every year dozens of our most promising candidates for the ministry move to Germany for their studies, and most of the prominent men of our church are in contact with the new phenomena of German theology. So it is not surprising that the various directions and currents of German theology are also represented among us, even if the theological party and school names are omitted here. Especially the modern direction, which received its main impulses from Prof. Ritschl and which is represented in Harnack's book, has gained influence in wide circles of our preaching ministry. Whoever examines with a careful eye the Methodist periodical literature, the 'Methodist Review' as well as the various 'Advocates' and the more recent theological works, as well as the utterances of Methodist theologians at church congresses, conferences and similar occasions, simply cannot close his mind to this perception." "Now I readily admit that there are some strongly rationalizing elements in Methodism. As far as my personal observation goes, some Methodists have also moved to German universities without having had sufficient philological and philosophical training, and in their minds there then arose a motley jumble of half-understood and half-digested theological and philosophical ideas, which nevertheless have been, and still are, trotted out with great suasion. Apart from this, however, I believe that there are some peculiarities in the nature of Methodism which explain the influence mentioned above, and with a clear understanding of which protection against possible dangers is also given. Methodism is life, not doctrine. The most important point of contact between Methodism and modern theology seems to me to be the fact that both do not place the main emphasis on the intellectual side of religion, but take it as a fact of experience. In orthodox theology the

objective element predominates, in modern and Methodism the subjective." "Methodism is not a reformation of doctrine, but of life. ... It has not established a single new doctrine. ... According to the 'General Rules,' no other requirement is made of those who wish to be received into communion than that they have a desire to escape the wrath to come and be delivered from sins.'" "Scarcely another peculiarity of Methodism does Wesley emphasize more often and with more emphasis. He begins his tract, 'The Character of a Methodist,' with these words: The distinguishing marks of a Methodist are not his opinions, whatever they may be. Whether he agrees with this or that system of religion, whether he adopts this or that particular set of opinions, whether he holds to the judgment of this or that man, all these are equally remote from the heart of the matter. With respect to all views which do not strike at the root of Christianity, we think and let think. Whatever they may be, right or wrong, they are no mark of a Methodist' (Works, vol. VI, 240). In his 85th year he wrote: 'I enclosed a brief account of the Methodists, in which I particularly emphasized one circumstance: there is no other religious community under heaven which requires nothing of people to find admission into it but a desire to save their souls. Into no other church or fellowship can one be admitted, unless he shares their views, and adheres to their form of worship. The Methodists alone do not insist that one hold this or that view. I know of no other religious community, ancient or modern, since the time of the apostles, in which such liberty of conscience is allowed.' When the possible consequences of such liberality were once discussed at the conference, Wesley closed the debate with the drastic comparison: 'I have no more right to object to a man holding a view different from mine than I have to object to him wearing a wig and me wearing my natural hair.' But if he takes off his wig and begins to put powder in niir eyes, I think it my duty to get rid of him as soon as possible. Does he believe in Jesus Christ, and is his life in conformity with his confession? are not only the principal, but the only questions I ask when a man is to be received into communion." "Methodism has hitherto adhered to these principles, and its history has amply proved the correctness of Wesley's principle, 'that not the orthodoxy of a church is the best guarantee of its spiritual life, but that conversely the spiritual life is the best guarantee of orthodoxy'. (Stevens, History of the M. E. Church, II, 209.) Thus it is that Methodism has remained uniform in its proclamation of the fundamental doctrines of salvation, and still forms a unity today, while at the same time placing no barriers to free inquiry and thought. The Bible is divine revelation to us, in this we agree, but as to the manner in which this revelation is given, opinions differ, from the most rigid word-inspiration theory to the most radical source-separation theory. That we are saved by Christ is our doctrine; the 'how' of Christ's atoning death is speculation. We proclaim 'sanctification,' but to one it is a definite 'second work,' to another gradual growth. That the kingdoms of this world should become the kingdom of Christ is our hope, but to the one this is realized by the gradual moral overcoming of the powers of darkness through the death of day.

The first is the growing influence of the church, the second is the ever-increasing struggle for decision, which will be won only by Christ's personal coming. Neither post-millenarian nor pre-millenarian 'views' are 'Methodist doctrine'; both directions have their right in the Church." "That Methodism is bent on adhering to this principle, originally peculiar to it and belonging to its essence, is shown by the conduct of the bishops of our Church. These same bishops ... confirmed in the last week of May a theological professor, against whom objections had been raised on account of his critical views following the Wellhausen school, with full knowledge of the facts, although they regretted his 'views' as 'erroneous'. They justify their judgment with the significant sentence: 'With satisfaction, however, we have perceived that in general the best testimony is given to him concerning his earnest Christian spirit and his deep piety, just as he has personally declared that he heartily believes in the fundamental doctrines of Christianity as held by the Methodist Episcopal Church.'" "Modern theology emphasizes life, not doctrine. Whatever one feels compelled to find fault with modern theology, one must allow it that it places faith in Christ as a personal experience, as an inner being taken hold of, in the center of religion, and from this standpoint regards everything else as secondary. And just in this lies the explanation that Methodism and modern theology are more sympathetic to each other than Methodism and orthodox Lutheranism." "In the ecclesiastical and theological spheres there is a strongly pronounced tendency to emphasize more the common features of Christianity and to let the separating differences recede more into the background above the common features. The common ground, however, lies in experience and in pious life, the dividing factor in the dogmatic expressions. In our church hymnals, in which, after all, the experiences of God's children find expression, Lutherans, Calvinists, Jesuits, Baptists, Methodists, and others are united in beautiful harmony, and we sing their songs without being conscious of the dogmatic barriers which have separated the poets. The rigid contrasts are blurring, the dogmatic barriers are falling, the emphasis of religion is being moved more from the realm of the intellect to the realm of the feeling and the will. This, however, follows the path on which Wesley, Schleiermacher and Harnack, as different as these men are in other respects and as baroque as this grouping may appear, walk. Precisely the last decades of the now divorced century have, after all, brought forth these union efforts in a manner quite undreamed of before." - We consider this account of the "Apologist" to be essentially correct. Methodism and modern theology are both children of one and the same mother, Reason. To both, Christianity is essentially a matter of life and walk, and not of faith in the word of Scripture, that for Christ's sake our sins are forgiven. Both are enthusiasts, enthusiasts and rationalists, for they base themselves not on the clear word of Scripture, but on their own hearts, on their feelings, their subjective experiences, their Christian consciousness, their Christian or Christianly determined self. Both despise the teachings laid down in the Scriptures by God Himself, and leave it to each man himself to form his own fine views and teachings in spiritual matters from the objective and especially from the subjective facts of "salvation". That the Methodists now feel attracted to Schleiermacher and Harnack is not a coincidental phenomenon, but lies in the nature of Methodism. The

Theology of feeling naturally turns into theology of reason. Rationalism is cooled, stale Methodism. When the heat of Methodism is gone, the residuum is rationalism. As steam relates to water, and froth to beer: so Methodism relates to Rationalism. To Methodists, this close kinship with modern theologians may be a surprising discovery - to the Lutheran Church, Methodism and Rationalism have always been considered essentially the same article in the theological marketplace.

F. B.

Our Relationship to Rome. The "Lutheran" remarks: "The Pope's personal paper recently said that Protestantism is no better than Muhammadanism and Judaism, and, like the latter, a denial of Christianity. The sweet-smiling old man is very sorry that he can no longer use for our conversion the gentle means of the Spanish Inquisition." If Roman pronouncements, like the one mentioned above, would only have the effect of making the Lutherans quite aware of the opposition in which Rome stands to the Christian Church! We recall what Luther so often says: "If the pope is right in his doctrine of works, and in his claim to be supreme in the Church, then we are of the devil. But if we are right in our doctrine that we are saved by Christ alone, and not by our works, and that Christ is the only Lord and Master of believers, then surely the pope is of the devil. There is no third thing. Everything that is truly Lutheran the pope condemns, and everything that is papist we Lutherans condemn with all our hearts. We have just read in the latest volume of the St. Louis edition of Luther's writings Luther's preface to the papist "Concilium de emendanda ecclesia auspiciis Pauli III conscriptum." Luther concludes this preface thus: "Well, one should not curse - that is true - but one must pray that God's name be hallowed and honored, the pope's name be profaned and cursed, together with his god, the devil, that God's kingdom come, the kingdom of the end Christ perish. Such a paternosteric curse may well be prayed, because the last arch-villains at the end of the world: pope, cardinals and bishops, so shamefully, wickedly, wantonly blaspheme and mock our dear Lord and God. Exsurge, Domine, quare obdormis?" Luther's Works, St. L. ed. xvi, 1975. By the way, the "sweet smile" of the "old man" is a thing. We have never seen the Pabst himself, but we have seen many pictures of him. If the pictures correspond only to some extent to reality, the "old man" looks as if a whole shock of devils had taken possession of him. So disgusting, repulsive, diabolical "smiles" the pope. We recall the impression made by the life-size picture of the Pabst at the Chicago World's Fair. The present Pabst has a special look in his eyes at the devilish business he is engaged in. F. P.

On the Protestant polemic against Rome. Papist writers have lately been praising the Pabst Church again, that it (the Pabst Church) confesses the faith in the eternal Deity unaltered, while many Protestants openly fight the Deity of Christ. To these papists it is not only to be opposed that all true Protestants regard the deniers of the deity of Christ as standing outside the Christian church, but it is also to be borne in mind that the belief that Christ is true God and true man does not yet make anyone a Christian. The devils also believe and occasionally confess (Matth. 8, 29.) that Christ is the Son of God, and yet they are not Christians.

Christians. Our faith in the incarnate Son of God only becomes Christian when we believe that we have forgiveness of sins through Him and not through our own works. The apostle says expressly Gal. 5:4, "Ye have lost Christ, who would be justified by the law." Papists, then, who confess Christ's deity, but wish to be justified and saved by their own works, are just as unchristians and condemned as the pseudo-Protestants who deny the deity of Christ directly. Luther says very correctly that if anyone "holds the other (articles) alike, and does not have this one (of justification by faith without works), it is all in vain." (St. L. ed., VIII, 628.) Nor, by the way, does any man who does not believe the forgiveness of his sins through Christ, believe the deity of Christ in right earnest, namely, fide *divina*. The Holy Spirit, who works Christian faith in the heart, enters into the human heart only with faith in the forgiveness of sins, as the apostle so emphatically testifies Gal. 3:2-5. Before I believe the forgiveness of my sins through Christ, I believe the deity of Christ on the testimony of others, as I believe, for instance, the battle of Pydna. Luther says, op. cit. 629: "Where the knowledge of Christ (namely, that I have forgiveness of sins through him and not through my works) is gone, the sun has lost its light and is darkness, so that nothing can be rightly understood. And though one may retain the words of faith and Christ, as they remained in the papacy, yet there is no ground of any article in the heart, and what more remains there is vain foam and uncertain persuasiones or conceit, or a painted, colored faith.... Where this knowledge (of the forgiveness of sins through Christ) is gone, it takes it all with it, and may thereafter lead and confess all articles, as the papists do, but it is no earnestness, nor right understanding, but as one groping in darkness, and a blind man hearing speak of the color which he never saw." (Op. cit., 506.) Hold this against the Papist writers, when they boast of the Pabstsecte "unalterable faith" in the Deity of Christ.

F. P.

Correction of a note about the American Bible Society. The news that the American Bible Society was forced to sell its Bible house in New York because of a lack of sales was incorrect. The Society needs other and larger rooms, because the business is getting bigger and bigger. Last year one and a half million Bibles were sold or given away.

The Theosophical Society probably has quite a few adherents in all the larger cities of our country, but larger connections only in New York, Chicago and San Francisco. The headquarters of the Theosophists are at Adgar, India. At present the Countess Constable of London, England, who turned from the Spiritists to the Theosophists in 1881, is touring the larger cities of our country to arouse interest in Theosophy and to bring new members to the Society. The Theosophical Society urges three things with which it desires to make the world happy: 1. the universal brotherhood of all men without regard to race, creed, sex, caste or colour; 2. the study of the various religions and philosophies of the world; 3. the investigation of the inner forces of nature and of the psychic faculties and gifts still dormant in man.- As to the second point in particular, it is obvious that the essence of religion cannot be ascertained by placing side by side and comparing with each other all that is called and has been called religion, and, after striking off all distinguishing features, finding that wherein

All agree that this is the essence of religion, that it is the true religion. This would be quite true if all religions were real, true religions. But since all pagan religions are counterfeit religions made by men, this way, too, of trying to find the essence of true religion by abstraction, is just as nonsensical as comparing real money and counterfeit money, striking off what distinguishes them, and calling that in which the two are identical the essence of real money. This process of abstraction compels us to strike out precisely that which gives the one the character of the real and true, the other that of the false and inauthentic. What the true religion and church are can only be determined from Scripture.

F. B.

Statistics of ecclesiastical communions. From the "Independent" we take the following data of the number of glreder of the different denominations in 1890 and 1900. We put each time first the figure for 1890 and then for 1900. Catholics: 6,242,267 - 8,610,226; Methodists: 4,596,772 - 5,860,949; Baptists: 3,552, 195 - 4,579,412; Lutherans: 1,231,072 - 1,665,878; Presbyterians: 1,211,279 - 1,575,698; Disciples of Christ: 871,017 - 1, 149,982; Christian Scientists: 8724 - 1,000,000; Episcopalians: 540,489 - 726, 174; Congregationalists: 512,771 - 629,874; United Brethren: 225,281 -479,484; Reformed: 309,458 - 369,235; Mormons: 166, 125 - 345,500; German Evangelicals: 187,432 - 203,574; English Evangelicals: 187,313 -179,858; Christians: 103,722 - 111,835; Tunkers: 73,601 - 111,287; Quakers: 80,655 - 91,868; Unitarians: 67,749 - 71,000; Adventists: 30,344 - 66,816; Greek Church: 13,604 - 65,000; Mennonites: 47,861 - 54,748; Universalists: 49, 194- 48,426; Salvation Army: 8742 -40,000; Dowie's followers: 40,000; Church of God: 22,511-38,000; Old Catholics and others: 1665 - 26,500; Herrnhuters: 11,781 - 14,817; Arminians: 335-8500; Swedenborgians: 7095 - 7679; Jews: 130,496 - 211,627.

F. B.

Modern science is hostile to the Bible. That the philosophers of old and new have indulged in nonsensical and airy speculations and dreams is a foregone conclusion, especially for researchers in the individual sciences. In contrast to the speculative philosophers, the empirical researchers have called their respective sciences "exacte. But how also these so-called Scientists know how to tap not only the facts, but also their fertile imagination in the interest of science, and what fantastic theories they are able to unearth, of which so far especially the astronomers and geologists have amply testified. In recent times, Tesla, the electrician who has often been mentioned in recent years, has joined these "exact" dreamers and "scientific" fantasists. Tesla claims that the instrument in his laboratory in Colorado repeatedly registered several regular movements that were inexplicable to him. From this, Tesla draws the conclusion that these effects originated neither from the sun nor from the earth, but from the planet Mars. And once at the conclusion, Tesla further concludes that these regular repeated movements of his instrument are electrical messages from the "Martians". Thereby Tesla presupposes as a matter of course that Mars is inhabited by living beings, that these beings are also subject to Darwinian evolution, and that the inhabitants of Mars are at least equal to us in this evolution, but have probably already far surpassed us. And with these last assumptions and presuppositions, Tesla in turn uses the self-evident and long since er-

Tesla is now busy announcing to the "Martians" that he has received their messages and firmly believes that he **will succeed.** Tesla is now busily engaged in announcing to the "Martians" that he has received their messages, and firmly believes that he will also succeed in doing so. The time - Tesla thinks - has come for the electrician to join the astronomer to explore our neighbouring worlds. - We have reported this here in order to show once again by an example how little cause theology has to be impressed by the airy talk of many modern "exact" researchers. From a few, not understood movements of his instrument, Tesla concludes that there is a civilization on Mars and now claims that this assumption is no longer a theory, but an established, proven fact. Tesla is an example of how hasty and hurried many researchers are when it is a matter of drawing conclusions and explaining a fact; how they are carried away by the explanatory rage and cannot hold themselves in patience until a reasonable explanation of the observed facts presents itself; How they are more concerned with all kinds of anticipations of nature and preconceived opinions than with the observation of facts; how, in the evaluation of a phenomenon, they are guided more by their favorite hypothesis than by the fact itself to be explained; how, in general, they are more eager to verify hypotheses than to explain facts; how they are especially fond of throwing themselves into the arms of assumptions hostile to the Bible; how, even where there are a thousand possibilities, they are quick to make up their minds and carelessly, arbitrarily, and thoughtlessly turn to a theory they like; how this is especially the case when it is necessary to support a theory hostile to the Bible; in short, Tesla is an example of how little one can rely on the statements of those who in our time are wont to pose as exact researchers. The theologian is not afraid of the real facts of natural research, for the truths which the book of nature contains cannot contradict the truths of Scripture, because both books come from God, who cannot involve himself in real contradictions. That the theologian nevertheless looks and must look with suspicious eyes not only at speculative philosophy, but also at the empirical, "exact" individual sciences, is the fault of the many loose researchers in these fields with their nonsensical theories, frivolous conclusions, enthusiastic hypotheses, and their self-made "long since settled facts." F. B.

II. foreign countries.

The Pope and the Passion Play. It is reported: "Anton and Andreas Lang, who played Christ and Caiphas in the Oberammergau Passion Play, were recently in Rome. They came to Rome in their costumes, and when they reached the Swiss door of the Vatican to be received by the Pope, the guards were spellbound at the sight of them and presented the rifle. Cardinal Rampolla presented them to the pope. The latter received them with a smile, and would not permit the impersonator of Christ to kneel before him. Leo conversed with the friars and presented each with a gold medal before dismissing them. The Pope also gave his blessing to all those who attended the Passion Play. The total income from the Passion Plays was 1,035,000 Marks. After deducting all salaries and expenses, 225,000 marks remain for Catholic purposes." The Passion Plays fit in well with the Pope.

The pope, too, plays only the Passion of Christ. He does not let the souls come to the enjoyment of the Passion of Christ. That would spoil the whole business of the pope. The business of the pope flourishes only so long as Christ's passion is not brought to bear.

F. P.

"The question of St. Peter's pence," writes a Parisian Catholic paper, "has become a Catholic calamity; it is at present extremely burning. It is an indisputable fact that the income of St. Peter's pence is diminishing more and more. The Holy Father needs a sum of seven million for the expenses necessary for the administration of the Church. Three millions are secured, four millions must be raised by St. Peter's pence. Until two years ago, the income of St. Peter's pence was more than four million, and the Holy Father was able to make gifts for various purposes. For the last two years St. Peter's pence has barely reached the sum of 2½ million. If it continues like this for much longer, the Holy Father and the leadership of the Church, which is his responsibility, will find themselves in the most difficult and embarrassing situation. This is of the utmost importance to the Church and may become extremely serious."

A German missionary journal reports **about the mission in Cameroon**: "In Cameroon, where the success of the Basel mission was so brilliant in the beginning, a setback has occurred in recent years, which was also quite noticeable in the last year. Many Christians have lost their love, many had to be excluded, some of them because they took part in a dance at which immoral pagan songs were sung; paganism is not exactly hostile, but terribly dull and indifferent. The missionaries have realized that under the present circumstances education is of special importance. They pay special attention to the youth, because the old, who are under the spell of brandy and palm wine, are more difficult to win over. Unfortunately, missionary work is also greatly hindered by the whites, who set a bad example by their immorality, who sometimes present the Bible to the heathen as a book of lies and the missionaries as wicked deceivers, and who sometimes force the negroes to take part of the payment in brandy in commercial transactions. This is outrageous. The government, however, should be praised for having put the small trade in spirituous beverages under control and taxed it heavily; it should only do the same with the wholesale trade and regard all German merchants who import the terrible liquor as the worst enemies of our colonies.

Christianity in Japan. According to the Independent, there are 70 churches in Tokyo, the capital of Japan, 62 Protestant and 8 Catholic. Besides these churches there are 51 preaching places, of which 39 are maintained by the Protestants. The whole number of parishioners is reckoned at 13,711, of whom 7849 are Protestants, 2000 Russian, and 3862 Roman Catholics. In general, the Protestant churches are attended every Sunday by 3764 persons. The largest Protestant congregation has 377 members, the two largest Catholic 1250. The congregations which are financially self-supporting are Protestant and 13 in number. In addition, the Protestants have 108 Sunday schools. In these schools 5131 children are taught. There are also 20 Protestant academies, attended by 1820 young men and women. The Protestants have eight theological and 29 other schools, such as industrial, poor, and preparatory. The Protestants publish 16 newspapers or periodicals.

Doctrine and Defense.

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A study of the death of our Lord on the cross.

What Philippi writes of Lutheran Christology in general applies to the doctrine of our Church concerning the death of Jesus: "All aspects of Lutheran Christology are firmly and securely grounded in Holy Scripture, and it will not have to shy away from the illumination of Scripture, because the light of the Word of God has shone deep into the heart of the Church. The same theologian begins his exposition of the doctrine of Christ's Person, the God-Man, with the words: "We now enter into the innermost sanctuary of our Christian faith itself." Christology is the holy of holies in the temple of our religion, and the doctrine of the cross of Christ is the noblest jewel, the mercy seat of fine gold in this sanctuary. "God hath set before us JESUS CHRIST for a mercy seat, through faith in his blood," Rom. 3:25. We approach the mercy seat with joy, that we may receive mercy, and find grace in time of need," Heb. 4:16. From this mercy seat the majesty of God, his wisdom, his omnipotence, and above all his love, shine down upon us. "Therefore God magnifies his love toward us, because Christ died for us," Rom. 5:8.

Beautifully says Ansel mu s in the little book Cur Deus Homo, "Mirabilius Deus restauravit humanam naturam quam instauravit." And Gerhard in Med. Sacr. , XV.: "Mirentur alii *creationem,* mihi magis libet mirari *redemptionem. . . .* Magnum est, hominem nihil quidquam meritum, quippe nondum existentem, *creare;* majus adhuc esse videtur, hominem male meritum *redimere*." In contemplating the work of creation, David says Ps. 139:14: "I thank thee that I am wonderfully made; wonderfully are thy works, and this my soul well knoweth." But when Nathan prophesies to him of his great Son, the God-Man, David breaks forth

In the words of 2 Sam. 7:21 ff: "For thy word's sake, and according to thine own heart, hast thou done all these great things, to make them known unto thy servant. For this cause thou also art magnified, O Lord God: for there is none like thee, neither is there any God, but thee, according to all that we have heard with our ears." We confess a wonder of God's omnipotence, wisdom, and goodness in the first article, "I believe that God hath made me"; but we confess a greater wonder of God, a more glorious display of his attributes in the second article: 'I believe that JEsus Christ, true God, true man, be my Lord, who hath redeemed me.' By his death on the cross he redeemed us, acquired us for his own; because he died on the cross for us, he is now our Lord: and the **death on the cross of this our Lord is** now the subject of **our** consideration. We will consider the history, the mystery, the fruit of his death, and the effect of the preaching of his death.

I.

Christ died according to the Scriptures; the death of Christ was a consequence of the eternal counsel of God, which was revealed in the prophecy of the Old Testament, and the temporal execution of which has been reported to us in the Gospel of the New Testament.

Christ died according to the Scriptures, 1 Cor. 15:3. The apostle says in this passage, "I have given you first" (πρώτοις, in primis,

as one of the first, most important articles of faith) "given that Christ died for our sins, according to the Scriptures," **ατά τάς γραφάς,* the

According to the scriptures. That Christ died for our sins was according to the Scriptures as they then existed, according to the words spoken and written by the prophets. The apostle testifies that in the death of Christ the prophecy was fulfilled. But the prophets did not only point to future things that were to happen, but they also pointed back into eternity, to the counsel of God, which was to be carried out through the announced, imminent events. In stating that Christ died according to the Scriptures, the apostle testifies that the death of Christ was the consequence or temporal execution of the antediluvian decree of God. But of this temporal execution of the eternal decree of God, of the death of Christ on the cross, which has now really taken place, we children of God of the new covenant know again from the Scriptures. For us the Gospels and the Epistles of the Apostles also belong to the Scriptures, inspired by God. In this New Testament Scripture the Holy Spirit, who prophesied through the prophets of the death of our Lord on the cross, has revealed to us the completed fact.

reported and divinely authenticated. In this sense also we now say that "Christ died according to the Scriptures." It is in this sense that the expression "according to the Scriptures" stands in the Nicene Symbolum: "Who also was crucified for us under Pontio Pilato, suffered and was buried; and rose again the third day according to the Scriptures." The words κατά *τάς γραφάς*, like other additions, were inserted at the second ecumenical Concil at Constantinople. The death of Christ is not specially mentioned here, as in the Apostolic Symbolum; nor does it happen in the Symbolum Quicunque. Death belongs to the passion of Christ; it is the deepest stage of the holy passion. But since the Confession says: "Christ is crucified for us . . . according to the Scriptures," it testifies: We are divinely certain that all this happened from the account of the evangelists and apostles. We learn the history of the death of Christ, and also the historical course of this great event, from the infallible Word of God.

Christ died according to the Scriptures, first of all according to the prophecies of the Old Testament. Before Agrippa and Festus, St. Paul says, "I say nothing but what the prophets said should come to pass, and Moses, that Christ should suffer, and be the first of the resurrection from the dead," Acts 26:22, 23. 26:22, 23, which makes the apostle glad "to testify both unto small and great" (that is, to people of all classes; for he was now speaking to very noble men), that he based his testimony entirely on the Scriptures; he only testifies that that came to pass which Moses and the prophets testified should come to pass. In the entrance of the Epistle to the Romans, therefore, the same apostle says of the gospel, which he was set apart of God to preach, that God had promised it beforehand by his prophets in the holy Scriptures, προεπηγγείλατο *διά των προφητών.* What

the apostle, by virtue of his profession, now preaches, is ευαγγέλων, the delights message of God to men, but the same gospel has been proclaimed before through the prophets. All the apostles of the Lord emphasized this. It is said that Peter's motto was: *Ουδέν άτερ γραφής* - "Nothing without the Scriptures." In the house of Cornelius Peter says, "Of this" (JEsu) "all the prophets bear witness," Apost. 10, 43. All the prophets bear witness of Christ, and that as well of his suffering, of his death on the cross, as of the glory which follows and is obtained by suffering. "The Spirit of Christ, which was in them" (operative in the prophets in prophecy) "testified beforehand of the sufferings that are in Christ, and of the glory that follows," 1 Pet. 1:11. Luther says, "All that Christ suffered came to pass by reason of the holy Scriptures. Wherefore the Evangelists always repeat these words, These things came to pass, that the Scriptures might be fulfilled." (St. L. ed., XIII, 1861.) This is an axio-.

"All that Christ suffered came to pass because of the holy scriptures." In song Luther puts it this way, "The Scripture proclaimed that, as one death ate another." Christ died because the Scriptures foretold His death. The apostles do not say, In that Christ died, the word of the prophets was fulfilled; but they reverse it, "Christ died, that prophecy might be fulfilled." In the prophecy of our Lord's death on the cross, God's omniscience, which sees through the future, was not manifested, but His eternal, irrevocable counsel was revealed. After the healing of the lame man Peter says: "But God, which he declared beforehand by the mouth of all his prophets, how Christ should suffer, hath thus fulfilled it," Acts 3:18. 3, 18. God first announced by his prophets the suffering of his Son in death, and then he himself also executed it exactly in the manner announced (ουτω), according to the Scripture (χατά *τάς γραφάς,* 1 Cor. 15:4.). To the words Joh.
3:16, which, like the whole conversation of Jesus with Nicodemus, was a prophecy of his going forth, and that on the basis of the Old Testament prophecies, Luther says: "With these words he so soon leads us up into the Father's heart, that we may see and know that this is the high and wonderful counsel of God, decreed from eternity, that we should be helped by this Son; and it must therefore be fulfilled, that the truth of God might stand, who hath thus promised in the Scriptures. (St. L. Ed., XI, 1096.) It is in the nature of prophecy that the divine counsel is expressed in it; and if we look into the prophecy itself, we find it expressed there also in brief words. Isa. 53:10 says, "The LORD would smite him with disease, ... and the LORD's purpose shall depart by his hand." It was God's will and purpose to crush this servant of the Lord; on the cross was accomplished what the Lord had purposed to do. It was, we may say, easy for God to foretell the death of Christ, for He Himself had decreed that death and all the circumstances of it.

On the face of it, as seen through human eyes, the death of Christ on the cross came about in a natural way. The enemies of Christ, who sought His life, found in the pagan judge not a willing but a docile instrument for their murderous plan. Noble-minded people might say that Christ died as a martyr to the truth. Some have also said that the Jews and Pilate should not be given so much credit for having put Jesus out of the way, that he was really a dangerous man in their eyes; that many other great spirits who had hurried ahead of his century had fared similarly. But in contrast to this human view, the

we take the prehistory, the motive of this great event, from the word of God; and from this we learn: Christ died according to the Scriptures. Through the wickedness, intrigue, injustice, and cowardice of men, who brought about the death of this righteous man, the counsel of God, the good and gracious will of the all-wise and all-powerful Lord in heaven, came to pass. The words with which Joseph once described the lesson which the children of God were to learn from his miraculous life, apply more to the suffering of Jesus than to anything that wicked men have ever done, or ever will do, with divine permission or under divine direction: "Ye thought to do evil unto me; but God thought to do it well, that he should do as it is now in the day, for the preservation of many people.

Already in the prophecy Christ is given the task by God to suffer and die. In the Psalm the words are attributed to Him: "I am made for suffering", Ps. 38, 18. Suffering belongs to His office and calling. Jesus is the chosen servant of the Lord, He is truly the chosen of God, which the rulers of the people mockingly deny: "Let him help himself, if he be a Christian, the chosen of God," Luc. 23:35. This they knew from Scripture, that the title ὁ του θεού *Πλεχτός* belonged to the promised Messiah, but this they would not believe, that this crucified One was the Christ, and yet on the cross He proved Himself to be the elect of God by His very suffering of death; He was not now allowed to help Himself and come down from the cross, because that would have been contrary to Scripture, contrary to God's choice and ordinance. This "chosen and precious cornerstone in Zion", 1 Petr. 2, 6. Is. 28, 16., Jesus Christ, was "provided before the foundation of the world, as the innocent and spotless lamb", by whose "pure blood we are redeemed from our vain walk after the manner of our father", 1 Petr. 1, 19. 20. 1, 19. 20. God "hath provided" this sacrificial Lamb, Gen. 22:8; it was not the ungodliness and unrighteousness of men, but the counsel of God, that brought JEsum to death. Peter, in his Pentecostal sermon to the Jews, says, "The same" (JEsum of Nazareth), "after he was yielded up by the deliberate counsel and providence of God, ye took by the hands of the unrighteous, and hanged him, and slew him," Acts 2:23. 2, 23. The apostle here calls JEsum τούτον *τ% ώρισμίντβ βουλή χαί προγνώσει του ϋ-εου έκδοτον*, the one who through

The apostle points out the ultimate cause of this death by these strong, cumulative expressions: God decreed and imposed the suffering of death upon his Son, and only for this reason could the Jews lay hands on him, and by the hands of the unrighteous, the Gentiles, pin him to the cross and strangle him. In the prayer which the disciples said, after they had heard of the

When the chief priests and elders had warned them not to preach the gospel any more, they said, "Yea, verily they have gathered themselves together against thy holy child Jesus, whom thou didst anoint, Herod and Pontius Pilate, with the Gentiles and with the people of Israel, to do those things which thy hand and thy counsel purposed should be done beforehand. 4, 27. 28. The enemies gathered together against Jesus, made plans against his life, worked into each other's hands in the execution, but in all this God's strong hand was the guiding power, the counsels of men had to serve the counsel of God. God had chosen the name JEsus for His Son, and on the cross He was to earn that name. JEsus and the Crucified: these are two titles that fit together; therefore God so arranged that the name JEsus was written on the cross in three languages; all nations should know that this Crucified One is the JEsus appointed by God, the Saviour, who makes the people blessed from their sins. Br. B.

(To be continued.)

Gal. 3:15-22.

(Conclusion.)

After the holy apostle has shown in v. 16. that the promise was not only valid for the time before the law, but until Christ, now follows the application of the parable of v. 15. - v. 17. which is hereby made certain: "But I mean this: A foundation made valid by God before does not invalidate the law 430 years after, so as to make the promise of no effect." It is evident from the context of itself that the covenant was meant which God made with Abraham in giving the promise to Abraham and his seed: I Mos. 12,3. 18, 18. 13, 15. 17,8. But the ratification of the foundation was not a special act following the promises. It was rather in the solemnly given promises themselves, by which the covenant became legally binding. Otherwise circumcision would have to be regarded as confirming the foundation, according to Rom. 4, προ - The in προχεχυρω- *μένην,* "confirmed before," refers to the following μετά, "after," i.e., before, before the law was given. The apostle thus means to say, As no man's testament cancels or changes after it has once become legally valid, so also that covenant of promise of God with Abraham and his seed, who is Christ, could not be made void by the law, which came only 430 years later; for it had already rightly existed so long. Bengel: "The greatness of the intervening time increases the validity of the promise." *τό χαταρ^σαι την έπ.* be-

Marks the purpose of the *ἄζυροϊ*, "makes void": for the purpose of nullifying the promise by which the covenant was consummated. The annulment of that covenant by the law could only have been for the purpose, and with the result, of making the promise void. Bengel: "The promise is emptied when the power to share the inheritance is transferred from the promise to the law." - On the 430 years see Luther in the little Commentary on this passage. The number 430 is found 2 Mos. 12:40. as the duration of the sojourn of the children of Israel in Egypt. (Cf. Gen. 15, 13. Apost. 7, 6. ff.) Accordingly, Paul passes over the two hundred years that lie between the time of the promise to Abraham and Jacob's resettlement in Egypt. It is therefore assumed that Paul reckons from the latter point in time, that the 430 years begin after the period of the promises that were repeated to Isaac and Jacob, that is, after the time of the patriarchs.

V. 18. "For if law be the source of inheritance, then promise is more important; but to Abraham God bestowed it by promise as a gift of grace." This verse establishes the closing thought of v. 17: εις *τό χαταργήσαι την Απαγγελίαν.* For the promise would
if the inheritance came from the law. But this is not the case. The inheritance is not given by the law, but by promise out of grace, as the covenant made with Abraham and his seed shows. And this covenant of promise, as has been proved in the foregoing, is not abrogated by the law, and therefore still justly subsists. The nerve of the proof rests on the contrast between the law and the promise, whereby the effect of the one excludes the equal effect of the other. This opposition between the two is here expressed by ουχέτι which says in a logical sense, If the one is valid, the other is no longer. The law demands fulfilment of its commandments from us, and makes dependent on our obedience to its demands God's conduct towards us. The promise refrains from all fulfillment of the law in us and gives us unconditionally by free grace what it has promised. (Cf. Rom. 4:4, 14.) The two expressions, *ἰχ νόμου,* "from law-institution, in consequence of law," and *Ας Απαγγελίας,* "from promise" (so that promise, not law-fulfillment, is ground of obtaining the inheritance), are thus at first quite general. But the context teaches that νόμος refers to the Mosaic institution of the law, and *Απαγγελία to* the covenant of promise with Abraham.
are to be referred to. The law and the promise are, as it were, the source from which the inheritance flows. If the inheritance came from placing ourselves under the law and walking on the legal ground of the law by fulfilling its commandments, then this inheritance would no longer come to us by promise, that is, by grace, without our merit.

Theil. The word ἡ κληρονομιά, "the inheritance" (not σωτηρία, *ζωή αιώνιος*, "salvation," "eternal life"), Paul no doubt needs because in v. 16. he referred to Old Testament passages in which the inheritance is promised. This known, certain inheritance is, as shown above, in the lower sense, the land of promise, Canaan. (Cf. Deut. 4, 21. Jos. 13, 23.) But in the antitypical, spiritual sense, this inheritance is the spiritual, heavenly Canaan, eternal life, Matt. 19, 29. Marc. 10, 17. Luc. 10, 25.; the future βασιλεία *τοϋ & εοϋ,* 1 Cor. 6, 9.

Gal. 5:21, Eph. 5:5; the σωτηρία, Heb. 1:14; the transfigured earth,

Matt. 5:4. or 5; the transfigured Rom. 4:13. "But now God gave it by promise to Abraham by grace." The emphasis is on *Si Απαγγελίας,* which thus says that Abraham received the inheritance

by God's gracious fulfillment of a promise, not by any performance as the reward of his works. It cannot therefore be the purpose of the given law to bind the inheritance to the fulfillment of the law. For an inheritance acquired by the fulfillment of the law, and an inheritance given by promise, that is, by grace, is a contradiction in terms. *Κεχάρισται* may mean, "has graciously shown himself." At

But it is best to add τήν *κληρονομιάν,* "the inheritance," and translate, "hath.

bestowed by grace". This view is most appropriate to the context and the relationship of thought of both halves of the verse. V. 18 a. is namely the upper clause of a conclusion, v. 18b. subordinate clause. Consequently, the concept of inheritance must also occur in the subordinate clause. The contrast of the κεχάρισται is the οφείλημα, "duty," Rom. 4:4, 16.

The holy apostle has proved in the passage v. 15-18. that the law did not abrogate the far former covenant of promise, and that the inheritance, life and blessedness, proceeded merely from the divine promise of grace, and not from the law. The question could therefore easily be asked: What position, then, is left to the law in the divine plan of salvation? How does it relate to its validity and significance? The apostle therefore asks himself this question and answers it in the following passage. This answer confirms again the content of v. 15-18. v. 19: "How is the law therefore? For transgressions' sake it was added, until the seed should come to whom the promise was made, being ordained by angels, through the ministry of a mediator." - *Τί οδν ό νόμος-* "How.

is the law then?" What is its character and purpose? How stands its value? - *Των παραβάσεων χάριν προςετί^η,* "the

The law was added to the covenant of promise, that is, so that it would cause and promote transgressions. The law, though holy and good in itself, Rom. 7:12, 14, 22, excites and provokes sin in the heart of man, gives occasion to the power of sin in man, to bring forth all wickedness.

lust in him to develop, and as it is not strong enough to overcome the stimulus to sin, Rom. 8:3, 7:14, it increases and multiplies sin, and thus becomes the δύναμις *της Αμαρτίας,* the "power of sin."
1 Cor. 15, 56. Rom. 7, 7. ff. (Cf. on this purpose of the law the exact parallel Rom. 5, 20. See also Luther in the little Commentary on the passage and Augustine ad Gal. 3, 24.) According to our text, this promotion of sin and increase of sin was intended by God in the promulgation of the law. But this is not the highest and final purpose of God, but only a middle purpose with respect to redemption and justification. The final end of the law is, that it might be our disciplinarian unto Christ, Gal. 3:24.It prepares all who are under it for the attainment of salvation in Christ, for justification by grace through faith, by subjugating them with its statutes and keeping them in custody, by promoting and increasing the transgressions of its commandments in them as a result of their depraved human nature, and, at the same time, by bringing about the knowledge of sin, thus humbling them and making them powerfully aware of their sense of guilt and their need of redemption from God's wrath. (Gal. 3, 23. 24. Rom. 5, 20. 3, 20. 4, 15.) Luther writes: "As forgiveness is there for the sake of blessedness, so is transgression for the sake of forgiveness, so is the law for the sake of sins. The law is the cause of sin, sin causes forgiveness, forgiveness is the cause of blessedness. So the meaning is, The law is given for the sake of sin, that it may be sin and become powerful, and that man, brought to self-knowledge by the law, may seek the hand of the merciful God, whereas without the law he does not know sin and thinks himself healthy." Others explain our passage about the law's purpose to limit and hinder sin. Thus Jerome says, "The law followed the promise to prevent transgressions." Likewise Chrysostom says concerning our passage, "That is, that the Jews might not be at liberty to live without fear and punishment, and to fall into the deepest abyss of wickedness, but that the law might be laid upon them like a rein, drawing, guiding, and hindering them from missteps." But this explanation does not correspond to the context in which a statement about the ameliorating, righteousness-working power of the law does not fit, nor to the linguistic expression.

The word *-προσετ^η* does not, of course, imply that the law is an add. to the διαῦ-ήχη, to the covenant of promise. It is, after all, a very different institution, with an entirely different purpose. The law is an interim measure, intended to serve the promise, as the following shows: αχρις *ου.*

xxxx x. τ. λ. "Till the seed come," etc. Here the apostle gives the terminus ad quem of the duration of the law. Until Christ it was to have validity; for he, of course, is here, like v. 16. the seed. From this it follows that the law is but a temporary one, intervening between promise and

Fulfilment is inter-incarnate, Rom. 5, 20. The covenant of promise, on the other hand, has an indefinite validity, and the promised ^good is the eternal inheritance, Heb. 9, 15. The passive version: ω *ἐπήγγελται,*
to whom the promise has become and now applies, makes no addition of a subject (d θεός) necessary, and corresponds more to the expression of v. 16.

The institution of the law, which is to be in force only for a certain time, and is to serve the purpose of increasing and augmenting transgressions, and thus bringing man to despair of his own righteousness, is now more particularly described according to the manner of its manifestation: δῖ *αγγέλων κ. τ. λ.*. "decreed by angels, in a mediator's hand." According to this, then, the law was decreed by the mediation of angels. The mediation of angels in the promulgation of the law at Sinai is perhaps alluded to in Deut. 33, 2. where it is said that the HER appeared with many thousands of saints at Sinai; it is expressly taught in Apost. 7, 53. (cf. v. 35. 38.), Heb. 2, 2. and in our passage. Of course the angels are not the authors of the law, or of any part of it, a view of our passage which contradicts the whole doctrine of Scripture concerning the νόμος, and which is rendered impossible by the διά ("under mediation") here and Hebr.
2, 2. is rejected. Nay, the law was ordained by God Himself, but by the ministry of angels, to whom as λειτουργιχά *πνεύματα,*
"ministering spirits", Hebr. 1, 14, the law was handed over, so that they passed it on to the people of Israel or its mediator and proclaimed it. Hence the law is called Heb. 2, 2. *ὁ δῖ ἀγγέλων λαληθε'ις λόγος,* "that which was given through
Angel spoken word". - *Ἐν χειρί μεσίτου,* "by a mediator's hand",
that is, through the ministry of a mediator. The mediator meant here can be none other than Moses, because he received the tablets of the law from God through the angels and carried them down to the people and became the mediator between the lawgiver and the recipients of the law. (Cf. Ex. 31, 18. 32, 15., as well as Acts 7, 38. Deut. 5, 5.) To this well-known historical fact the apostle here clearly refers. It is not, therefore, according to the processes of many of the Fathers of the Church, that Christ is to be understood by the Mediator, which, moreover, would be without any justification in the context. Christ is not the mediator of the old covenant. Luther therefore aptly says: "Then the preaching of the law is not only done by the angels, who are servants, but also by another servant, who is inferior to the angels, namely, a man, that is, as he says here, by the hand of the mediator, that is, Moses. But Christ is not a servant, but the LORD himself."

To what purpose then does the apostle add this provision? He wants to indicate with these words a lower subordinate position of the law compared to the position and meaning of the promise, inasmuch as the latter is given directly by the HEART Himself, but the latter indirectly through

Angels and mediators. This addition is not meant to represent the glory of the law in the glory and formality of its ordinance. Angelic activity and angelic mediation may be cited as either glorifying or degrading, depending on the context in which they are mentioned. It depends entirely on the contrast imagined. As a glorifying circumstance just in reference to the law, the mediation of angels Apost. 7, 38. 53. Here human laws are thought of as opposites. On the other hand, the law is called Hebr. 2, 2, "the word spoken by angels," in order to indicate its subordinate importance and its lesser value in contrast to the gospel. So essentially also in our passage, as the context irrefutably teaches. Paul has already explained that the inheritance does not come from the law, but from the promise; that the law does not overcome sin, but increases and multiplies it; that it is a provisional measure, while the promise is an eternal covenant of grace; and he goes on to say that the law, in contrast to the promise, can give neither righteousness nor life. No description of the glory of the law fits into this context. By such a glorification of the law, the promise of God would in fact be degraded in comparison with the law, because it is not given through such mediation. Nay, not in its glory, but in its impotence and temporary importance, in its great distance from the glory of the covenant of promise, the χαγγελία του #εοϋ, the law is briefly and aptly drawn by this addition. For as high as immediate intercourse is above the indirect, so high is the immediate gift of God in the promise above the indirect gift of the law. Yea, still more. God makes use of a human mediator in the legislation. From this it follows that the law is a kind of contractual relationship between two parties, which rests on conditions, demands reciprocation, and makes its benefits dependent on the fulfillment of the conditions, while the covenant of God with Abraham and his seed is a covenant of grace with free promises of grace. From this again emerges the glory of the promise and its preference over the law. But with this we are already in the middle of v. 20.

V. 20. "But a mediator is not of One Person, but God is One." This verse, which seems to offer little difficulty, has undergone more attempts at explanation than perhaps any other passage of Scripture. Linguistic difficulties are not found in the verse; grammatically all is simple and clear. The difficulty, therefore, if any, may be found merely in the short, concise manner of expression. This verse is evidently a continuation of the preceding one. For the brief mention of the mediator, v. 19, in order to be perfectly clear in its purpose, demands a closer

Explanation. Now, as we find here a statement about the Mediator, we may suppose that[6] *μεσίτης* resumes the μεσίτου of v. 19, that we have here, therefore, an explanation of the preceding. The "but," therefore, stands here, as so infinitely frequently, simply adjoining, discussing. Now who is the Mediator here mentioned? Neither Christ nor Moses, but the Mediator as such, the Mediator according to his concept, a Mediator in general, as Luther has quite properly translated. The verse thus contains a general truth, a locus communis; but according to the apostle's intention, as the close connection with the preceding verse shows, we are to apply this general truth to the mediator of the law, Moses, whom he has just called a mediator, *Ένος*^ "one," is masculinum, as the corresponding of the following member teaches, and is to be connected with, thus belongs to the predicate. No addition of any kind is necessary. The general proposition which Paul here establishes is thus: A mediator does not belong to one person, cannot be a mediator of one; for the mediator, according to his concept, always presupposes parties between whom he mediates. Here, as an antithesis to "of one," the twoness of the parties is thought of, not, say, a greater majority, a multiplicity. The concept of the mediator gives us this opposition of the two in the first place; it is demanded by the imagined relation to Moses, the known mediator between two, God and Israel. The general validity of the proposition also speaks for this opposition of two-ness. Then, of course, the following xxx, which, after all, refers back to xxxx, is also opposed to this proposed opposition, that is, not to an arbitrary majority, such as the people or the angels, but to the two parties to be mediated. Both times, then, είς is to be taken in its simple, natural meaning of number. It does not mean "alone, independent, unrestricted," or whatever other meanings the fancy of interpreters has devised for it. Accordingly, the second clause of our verse is, "But God is not two, but one." This, too, is a general truth, as the very present tense "is," not "was," teaches. This is also supported by its close connection with the preceding locus communis. We must therefore let it stand in its generality, and not refer it without further ado to the promise to Abraham in the sense: God acts in the promise alone and independently, and the like. Hence our verse contains the following two general propositions: A mediator does not belong to one, but to two parties to be mediated; but God is one, and not two. From this then follows as a self-evident conclusion: Consequently the mediator does not belong to God alone.

If we now apply this result of our discussion to the present, concrete case, it is said: The mediator of the law, Moses, ge-

Because he is a mediator between two, but God is only one, he does not belong to God alone, but to God and the people of Israel at the same time, between whom he mediates as two opposing parties, and, as it were, determines the mutual obligations and services, in short, between whom he brings about the covenant of law. The law, therefore, is a contractual relationship between God and Israel, the validity of which depends on the doings and performances of the people. - Thus it is clear that our verse is an explanation of the words χειρὶ *μεσίτου*, "through the service of a mediator." It therefore still belongs to the context in which the holy apostle describes the law according to its inferior value, according to its subordinate position to the covenant of promise. This is the greatest difference between the law and the promise, that the law is a contract established by a mediator between God and man, while the promise is a covenant of grace, a gift of God. The law indeed also offers a promise, the promise of life, but the fulfillment of this does not depend on God alone, but on the covenant-keeping behavior of the people, on the observance of the commandments of the law. But the promise which God made to Abraham and his seed is independent of such conditions, is not tied to any performance of men. No mediator, no contract binds God's hand of grace in this promise. He, the gracious and merciful God, alone it is from whom the promise proceeds, and on whom the fulfillment depends. And he is faithful and just; he will therefore bring the promise to its end, so that we may obtain the inheritance, eternal life. What a distance, therefore, between the law and the promise ! How far the law falls short of the covenant of promise!

V. 21: "Is the law therefore contrary to the promises of God? Let that be far off! For if a law had been given which could make alive, in reality law would be the source of righteousness." The connection is this: the law is a contract, the validity of which depends on certain performances of men. Only he obtains the good of righteousness and life promised therein who keeps its commandments. The covenant of promise, on the other hand, is a covenant of grace, conferring righteousness and life as a free gift of grace. Is therefore the law contrary to the promises? This would be the case if the law could create and give life, so that righteousness would come from the law. But this is not the case, for all men are in bondage to sin, and the law cannot break this bondage, since it is powerless to overcome sin, Rom. 8:3, 7, 7 ff. Hence it cannot work righteousness, but only promote and increase sin. "For if a law were given," etc. This statement establishes the rejection μὴ *γένοιτο,* "that be far off," and thus proves that it must not be concluded from the foregoing that the law is contrary to ver-.

is the law. For if it were contrary to the promises, the law should be able to make alive and establish righteousness. But this is impossible according to the Scriptures, v. 22. The conclusion is therefore based on the following dilemma: Life comes either through promise or through law. If, therefore, the promise is cancelled by the law, life must come from the law. The history of salvation does not know a third possibility.

The absence of the article in "an institution of law, a law," shows that here also law is at first quite generally thought of in the sense of an institution of law. But the holy apostle wants us to apply this general statement to the Mosaic institution of law, as the whole context teaches. (Cf. Rom. 3, 31. 5, 13. 20. 7, 1. 10, 4. 13, 8. 1 Cor. 9, 20. &c. St.) - *Ὁ δυνάμενος ζωοποιήσαι,* "that would be able to make alive." The article by the particip indicates the particular property in which in this context it is considered. - By *ζωοποιήσαι,* "making alive, procuring life," is probably next meant eternal life (cf. v. 18. 22.), consequently it is essentially the same thing which v. 18. and 29. denote by χληρονομία, "inheritance." (Cf. also v. 11. 12.) But spiritual regeneration must not be excluded as a condition of eternal life. The word, therefore, stands in the general sense of creating, giving life. The law, good and holy in itself, cannot break the dominion of the power of sin in man, Rom. 8, 3. 7, 7. ff; it serves rather to increase and increase sin, v. 19. Rom. 5, 20. Thus it cannot create and give life, v. 11. 12. "Thus in reality law would be the source of righteousness," in reality, namely, as the Judaizers asserted. "Righteousness," that is, the righteousness that is before God. Bengel: "Justitia est vitae fundamentum." The summa of our verse, then, is: the law does not procure life. Consequently, righteousness does not come from the law. Therefore the law, which as a contract demands fulfillment of its commandments in order to justify, is not opposed to the promise which confers righteousness and life by grace.

V. 22: "On the contrary, the scripture hath shut up all things under sin, that the promise of faith in Jesus Christ might be given to them that believe." Connection: There is nothing to be done with making alive, with a righteousness out of the law. On the contrary, the whole human race is in bondage to sin, and this dominion of sin in man makes it impossible for the law to justify man. Here the intention of God was that the inheritance, the promised good, should not be given to believers from the law, but through faith in Christ. The verb συνέχλεισεν is probably not to be taken in the sense of together, that is, to include with one another (comp. Rom. 11, 32.), but in the sense of to include completely, so that one may

Is held on all sides by barriers. Thus the Scripture shut up all, that, bound hand and foot, they could not stir. - "The Scripture," *ἡ γραφή,* is not to be taken as equal to "law," νόμος, but as equal to: the Scripture of the old covenant. How is the neutral expression τά *πάντα*, "the whole," to be grasped? Hofmann explains, "the people together with all that they are, have, and accomplish." This is but a brief summary of Calvin's explanation, who says: "Omnia dicendo plus expressit, quam si omnes dixisset. Neque enim solos homines, sed quaecunque habent vel afferre possunt, complexus est." But understood of things, the expression would precisely embrace all things, the whole universe (comp. Rom. 11, 36.), and yet this would not be puffing here. The expression τά *πάντα* stands here, then, essentially the same as πάντας, Rom. 11, 32. The neuter instead of the masculine denotes the persons in question with respect to the general category, and thus makes the notion of the entirety stand out more sharply: "all that is called man." In υπό *Αμαρτίαν,.* "under sin," the preposition *ύ-ό* signifies that sin is the powerful one, the ruler over the human race, who keeps it, as it were, under lock and key, v. 23. The meaning of this statement is: Scripture pronounces the generality of sin and its damnability, and thus, as the expression of a divine judgment of punishment, really places everything under the bailiwick of sin. The statement, then, is not merely declarative, in the sense that Scripture has declared that all things are subject to sin, that all are the servants of sin, that all are sold under sin. Still less may the sentence, according to the processes of Chrysostom and others, Rom. 3:20, be put in parallel, as if the apostle only meant to say that through the law came knowledge of sin. "So that the promise," etc. In this shutting up of mankind under sin, God's intention was that the promised good should be given through faith in Christ. The clause of intention, therefore, does not merely say, that it may be evident and clear from it that the promise is given by faith, but that it may be really given. Hofmann: "That it should really come to pass was the intention. But it could only come to pass if there had first been the expressed knowledge of God, that is, the written knowledge of God, which left the world no other place for itself and all its own than under sin, where it had become a slave to judgment." - "The promise," *ἡ Απαγγελία*, means here the promised good, as in v. 14. In sense this is the χληρονομία, "the inheritance," v. 18. - "By faith," χληρονομία, , has the emphasis, and is opposed to *ϊχ νόμου*, "by law." But because all mankind are subject to the power of sin, the law cannot justify, but only increase sin and increase damnation. Therefore, if sinful mankind are not to fall irredeemably into eternal death, God must have mercy on them and give them righteousness and life out of pure free grace for Christ's sake.

Will by faith. The provision τοῖς *πιστεύουσιν,* "to those who.
believe, the faithful," is not an emphatic tautology in reference to *ἐχ πίστεως.* (Winer et al.) The apostle could not do otherwise at all
than he writes; for even the Judaizers did not deny that the promised salvation was given to believers, but they maintained that it ix that is, by observing the commandments of the law, was given to believers. To the teaching of these false teachers and seducers Paul emphatically opposes his *ἰχ πίστεως Ἰησου Χριστοῦ.* So then by this sharp contrast, just as Rom. 3:28, we get here the graceful and consoling sola fide: by faith, not by law, nor by faith and law. C. H.

The captive Samson at the mill wheel of the Philistines.

(Continued.)

A weaker or stronger attempt to throw rationalism out of the state churches has, however, been made by Christians everywhere, and we must, for the sake of fairness, remember this before we speak of the sad end that theology has become the blind horse and ass on which the burden rests of turning the mill-wheel of development in circles for the Philistines. Wren says in his "Right Viewpoint," "Now in the third stadio the people are seizing the cause and making it their own, and I doubt not for a moment that this people's voice is God's voice."... For a long time it was thought that the art of war demanded that one fortress should be taken after another. Our recent heroes have departed from this rule and have won beautiful victories. To these fortresses I compare our universities with their smaller or larger orthodox crews. Their heavy ordnance of church fathers, scholastics, and symbolical books will be left standing quietly; these ancient bulwarks will be bypassed and penetrated into the very heart of the country. But the heart of the country is the people. This does not want you theologians." Into the people they drew the fight from both sides, as soon as a serious clash still took place; for the fighting games in the schools w ere mere theatricals. They were sure on both sides that they had the congregations behind them. König, however, mocked his opponents not without reason: "You call upon us to leave the church fellowship because we have abandoned the church doctrine. O you are too kind!... You little bunch want to be the church and push us out! Again I say: O you are too kind! Do not misjudge your position.... Do not deceive yourselves about the mood of the people. When the measure is full, it overflows!" (Ibid., p. 19.)

But just as the believing theologians have since 1830 always blathered that things were getting better from year to year, because they saw something of an ecclesiastical police establishment, and the rationalistic parrots were now learning to talk ecclesiastically, so it also remained that they testified not to penitent repentance, but to ever new joys over progress, though often with melancholy. "The joy is only that of one who, in spite of all his still remaining sickness, yet feels that recovery, though slow, yet regular, and progressing from stage to stage, and without relapse.... Uneven as the progress towards the better may be, there is no German country in which such progress is not at all noticeable." (Kzt., 1843, p. 1.) One sneered at the running away of the Separates despairing of the State Church. "If one looks at the crowds crowded head to head in the Sunday services in all the churches, some of which hold thousands, in which the Gospel is preached, one can only smile at the blindness of those who (not unlike the girl in Seneca who, suddenly blinded, did not know that she was blind, and continually begged the teacher to go away with her, because the house was dark) prophesy doom to the Church to which they have turned their backs, and have only intimate sympathy with the afflicted, whose eyes are kept from seeing what is before them." (P. 3.) One has only to lay hands on, it was said of the best, and so the building will go. "One should sigh, complain, and grumble less, and act more" (p. 23), admittedly with diplomatic caution! "That the old vulgar rationalism has lost its validity before the tribunals of science and learning" could well be asserted; for Bretschneider, a leader of Jmpietism, himself publicly complained that theology was turning to pietism. Dr. Paulus, who spoke of the progress of rationalism, could justly be told not to believe the flatterers who praised him as a great light in theology; for he had "not even learned the rudiments of Protestant theology," and in his old days still resembled "the man in the mill who treads a treadwheel," always progressing and yet remaining in the same spot. (1839, p. 610.) Every sober view of the newly emerging theology taught, however, that for the sake of the fact that no important talent wanted to be called rationalistic any longer, one was by no means allowed to rejoice that rationalism was now "hopelessly lost." "The question cannot be whether, but when rationalism will die; the feet of those who will bury it are already at the door." (1873, p. 4 f.) But that one was only deceiving oneself if one hoped that the people would turn away from it the longer, the more, and that the pastors would learn better and better that they were not yet missionaries, but had congregations behind them - that was to become evident enough in this struggle. At

At the end of that time only a few congregations, such as Neuendettelsau, Hermannsburg, etc., emerged as Protestant places of pilgrimage within the national churches; the rest were all Rotten, in which some of God's children still lost themselves, and the state-church synods that arose after that only resembled the Robber Synod of Ephesus.

The appearance of the "Life of Jesus" by D. Fr. Strauss, which brought unbelief to such a development that only a Neander could still advise silence, sent a shock into the safe people. Strauß, who got his first light from the cobbler's lamp of Jak. Böhme's first light, went a little too far for the rationalists, but was nevertheless welcomed as their comrade-in-arms, and drew together after him a great army of God's enemies, who made fun of Eschenmayer's "Ischariothism of our day," and did not allow themselves to be weakened by the fact that it was proved to him that JEsu's word applied to him: "He who eats my bread tramples me under foot," and that Strauß was a whole man like Judas, driven into Satan. "He hath the heart of a leviathan, as hard as a stone, and as firm as a piece of the lowest millstone." Hengsten berg perceived that this appearance meant new struggle, and was not exactly grieved at it; for his conscience was pressed by the death-peace of the State Church, and other theologians, such as Harleß, Rudelbach, fared likewise. The Eo. Kzt. wrote: "While for a time rationalism considered it timely to incorporate in itself as many Christian elements as was always possible, without giving itself away; while so many gave themselves up to the joyful hope that with the extinction of its vocal leaders unbelief would also die out, now all at once a younger generation of theologians is beginning to rise up, for whom rationalism is still too Christian, and which announces itself with proud confidence as the representative of the spirit of the age and this as the only God." "Two peoples are in the body of this age, and only two. More and more firmly and unitedly they will confront each other. Unbelief will more and more expel what it still has of faith, but faith will also expel what it still has of unbelief in itself. Out of this will come incalculable blessing. By the three hundred men that licked, said the LORD unto Gideon, I will deliver you, and will give the Midianites into your hand: but let the rest of the people go all to their place. Had the spirit of the age continued to make concessions, concessions would also have been continually made to him. But now, as he only becomes more and more importunate through every gift, those who do not want to give him everything will reject him more and more and loudly demand back their former gifts. ... Now there is a bold decision, a great choice to be made; either one must give up everything, or one must go straight uphill again to the point and through the same stations from which and through which one formerly went downhill. For this one will not

But however one twists and turns, whatever arts one may use, the matter cannot be changed. Eschenmayer has already pointed out how judgment is now being passed on the newer theology." (1836, p. 28. 44.) If Neander wanted all polemic against false teachers forbidden, Christians saw in it only a transition to the enemy. "No book has a more general effect than that which is the organ of the spirit of the age. The Straussian work is the most perfect organ of the spirit which governs the educated world among us. ... In a serious way the struggle will have to be fought through against the pernicious tendencies of Hegelian philosophy. From the outset, the struggle will have to be fought once again against an all-dissolving critique..... How much, however, will all who are serious about Christ be urged by this ever-increasing maturity and concentration of unbelief to arm themselves with all seriousness and fidelity for the great struggle of the age! For we cannot believe otherwise than that the period is near when the Church of Christ and the kingdom of darkness will confront each other more completely than has ever been the case before." (p. 284 ff.) "In the field of exegesis we shall have to steer back again to the right way," after Schleiermacher had introduced the rule that the Old Testament must be separated from the New and completely abandoned; here, however, interpretation must be replaced by interpretation. Strauss also instructed theologians in homiletics on the Jesuitical reservatio mentalis; for as long as it was dangerous to come out with the language, and the congregation could thereby be divided, one would have to speak so that the congregation would not get behind the actual thoughts of the scholar. This was not contrary to modern ethics, for the ecclesiastics did likewise. "Indeed, our adversary always strikes at our most sore spots. Therefore it is time that we let them be healed, not by the philosophy of this world and its prince, but by the Spirit of Christ, which is only given to the unlearned. The glory of the Word of God is only dawning again in our days; much is still lacking in the full light of Bright Noon!" (p. 390 ff.)

The most alarming thing in the whole crusade against Strauss seemed to some to be that the free spirits mostly only laughed at the zeal of the Christians, instead of defending the attacked so seriously, as before a Wegscheider and Gesenius, although the writings against him were not only air pranks. The free spirits no longer had much to fear from the noise. Ostrich worship took root among the people without many ostrich aphorisms. The blasphemer lost his position in Tübingen, but could now boast that "he knew that he would not lose his trial in the historical development of theological science"; through him, "a new paganism, a new Catholicism had come over the

Protestant Germany", and he dared to blow away the insurmountable rock of the church. (Kzt., 1839, p. 169. 1838, p. 819.) Everywhere high praises were pronounced on the famous "martyr," and the mayor of Zurich, amid the praises of the liberal world, brought him with honors to the theological school in Zurich. Br. Baur and such frivolous critics went on in the ways of Strauss. The pamphlet: "Schelling and the Revelation," Leipzig, 1842, prophesied that "Voltaire will rise again in a short time and celebrate a great triumph"; for "the newer critics think like Voltaire, who, when he will be fairly known to them again, will become their idol." (p. 185. 44.) Philosophy and natural science had not yet lost their delirium in any case, and were therefore immediately on the spot where a Saul prepared to march towards Damascus. Free spirits like Sintenis, Wislicenus, Uhlich, König, etc., aroused the people in the province of Saxony and led a whole army of locusts over God's planting. The battle against the doctrine of Christ's deity burned in the forties especially in Magdeburg. Sintenis was no learned light, but had the masses behind him, and his "colleagues" were silent. No one can deny, complained one Magdeburg resident, "that the false love of peace of our preachers and of Christians in general, the falling asleep of the watchmen on the walls of Zion, is the main cause of this sad success. Christians have heard the apostle's admonitions: Avoid a heretical man! Do not pull on a strange yoke with the unbelievers! Come out from among them, and separate yourselves, and touch no unclean thing. Let the preachers lift up their voice like a trumpet, and let it sound so distinctly (1 Cor. 14:8.) that every one knows that it calls to the controversy." (1840, p. 529.) "Let the fire call all the faithful to holy war!" desired another. "Long, dull, and ignominious was the peace, during which your king's enemies took and laid waste his kingdom . . .. The enemy holds the land; he cannot and will not clear it. The indifference and spiritual blindness of the times gives free play to the weapons of the mind. If you fight rightly, you have little to fear from foreign influences which might hinder or confuse the battle. But beware of slighting the enemy. Princes and mighty men, the lords of the world who rule in the darkness of the world, the evil spirits under heaven, are on his side. Without the real weapons of the spirit, he cannot be beaten out of his proper fixed positions, the hearts of men." (P. 344.) Newspapers, which from 1848 onwards became a special power, already played a great part in this struggle; for the ephemera of the daily papers, that vermin which leaves so much filth behind them, threw themselves with special interest upon this cause.

(To be continued.)

Literature.

What do the words say? Word explanation of Luther's catechism text by F. Lindemann. Price: 15 Cts. St. Louis, Mo. Concordia Publishing House.

This is an excellent booklet that will serve pastors well in their efforts to follow Luther's Small Catechism as closely as possible in catechetical teaching. F. B.

Fifteen Sermons on the Passion of the Suffering and Death of our Lord and Saviour Jesus Christ. By Tilemann Heßhusius. St. Louis, Mo. Concordia Publishing House. Price: $1.75 postpaid.

This book offers rich material for truly edifying Passion sermons for the coming Passion season. "All comfort" - says Heßhusius - "all comfort against God's wrath, against sin and death flows from this source, that God's Son suffered for us and shed his blood for us. This doctrine and the consolation which is presented to us in this Historia is so rich that we can never learn it, even if we lived a thousand years and dealt with it every day." This is precisely what Hesshusius shows in these sermons and what we can learn from him. To this book preachers may also refer their well aged Christians, whose eyes are beginning to grow dim, as it is distinguished by especially clear and large print. F. B.

Ecclesiastical contemporary history.

I. America.

Lack of Position of the General Council. The "Lutherische Kirchenblatt" writes in its issue of 29 December of last year: "As far as our doctrinal position is concerned, we are really in a peculiar position vis-à-vis other Lutheran church bodies. As far as they are confessionally faithful and in agreement among themselves, we agree with them in the main. We do not hold any special doctrine that is peculiar to us. But if we are asked what position we take on the doctrines which have been most lively debated in individual parts of our church and have in part given rise to ecclesiastical divisions, we must be at a loss for an answer. We know perfectly well the position of Missouri on the doctrine of conversion and election by grace. We also know what Ohio, in contrast to Missouri, teaches on this. But who can tell us what the General Convention teaches on these points? It may be that many among us do not quite agree with either Missouri or Ohio. It is also possible that some lean toward the Ohio view, and that others favor the Missouri doctrine. But at the present time there is no complete clarity in this matter, and thus it seems that the individual is free to choose his own point of view without having to fear that he will be called to account by the church. This is, of course, very convenient, but it is not the ideal. Or should the questions involved in these doctrines be so peripheral that their answer would be totally irrelevant to a Lutheran Christian?" - This position that the General Council has taken so far is not only not "ideal."

but immoral. It is the duty of every Christian to renounce false doctrine and its advocates and to confess the truth and its witnesses. F. B.

"The Lutheran World," in its number of January 24, makes an impassioned lunge against "Missouri" for refusing to recognize the sects and maintain ecclesiastical communion with the General Synod. "Startling" - writes the "World" - "as is the presumptuous arrogance which prompts a Lutheran teacher to make the same exclusive claim for his communion which the Romanist makes for his, one is yet more surprised that a body of Lutherans who profess to be so purely and genuinely Lutheran that they cannot maintain fellowship with other Lutherans, should in effect deny the universal priesthood of believers and the definition of the Church as the communion of saints - doctrines which are fundamental in the Lutheran system." Then the writer quotes several Missourian sentences, in which it is said that to the Church in the proper sense also belong the 'Christians in false-believing communities, and thus continues: "In our judgment the writer above referred to is all out of joint with this definition, and has planted himself down stubbornly on the basis of the old Judaizing platform, so earnestly antagonized by St. Paul. Such self-complacent and self-righteous holier-than-thou narrowness is at variance with sound Lutheran definitions, such as that above quoted. Such ecclesiastical 'shut-ins' need to revise their definitions or to readjust their practices." - Now, as to the first point, it is a gross falsehood for the "World" to assert that "Missouri" claims for itself the same thing that the pope claims for his church. The Papists claim that the visible Roman Church is the all-sufficient Church. Missouri, on the other hand, teaches that to the Church of the pure Word and Sacrament, the predicate of "all-salvation" cannot and must not be ascribed. And if then the "World" draws the conclusion from the correct teaching that Christians in false-believing communities also belong to the invisible church, that orthodox synods and congregations must cultivate altar and pulpit fellowship with false-believers, and that therefore the practice of the Missourians is in contradiction with their teaching, this is rationalism. Whether Christians may have church fellowship with false believers is not to be determined by human reasoning, but solely from the clear words of God concerning fellowship with false believers. What the "World" finds fault with Missouri is therefore based partly on slander and partly on rationalism. F. B.

Doctrine and Living Christianity. "The Lutheran World" of January 17 writes: Fifty years ago the expressions "old and new measures" were much in use. They denoted two different methods of church activity. The first was the catechetical method, the second the so-called revival method, which made the genuineness of conversion dependent on certain feelings and inward moods, and claimed the direct action of the Holy Spirit. The result was that catechetical instruction was dropped and condemned as empty formalism. "In our own General Synod"-it continues literally-"many of our churches came to look upon the Catechism as unfriendly to vital piety, and they cast it out. To-day even there are still those among us who oppose and resist the use of the Catechism under the false notion that it is the enemy of practical religion. Their idea of religion is the Methodistic notion. Fitness for church membership, accord-

ing to their view, comes through the pressure and appointments of the big meeting. Sinners must come to a bench for mourning, or they must stand up in the congregation, or they must hold up their hands, or they must send in their card asking for the prayers of the church. Human devices and appointments are fixed on as requisites for having a genuine conversion and being filled with the Spirit of God. This is Romanism in disguise."- This terrible, generally spread deception of Satan, that the catechism, or, as one is wont to say for it, "dogmatic Christianity" is an obstacle to living Christianity, is based on a confusion of cause and effect. It is based on the error that the doctrines are theories which men derive from Christian experience, whereas they are strong, divine truths revealed in Scripture, which result in justification, faith, sanctification, and good works. ' F. B.

raison d'être of -the Lutheran Church. The Presbyterian Standard writes: "The main reason there is a Lutheran Church in America is its German origin." To this "The Lutheran World" remarks: "We Lutherans, like good Presbyterians, have always believed that the reason and right for our existence as a church is to be found in the fact that we, as a church fellowship, emphasize some truths of the gospel which are especially in need of emphasis." - This answer is not sufficient. A fellowship has a divine right of existence precisely only if it emphasizes not only "some truths," but all divine truths. Church communities, however, which, like the Presbyterians, rally around all kinds of error, have no right to exist before God. On the contrary, God's Word demands of them that they abandon their false confession and confess the whole truth of the Lutheran Church. Of course, the "World" could not have given this answer without breaking the baton over its own synod. F. B.

Low Growth of the General Synod. The Lutheran World" reports the following table concerning the growth of the Lutheran Church:

Synod.	1900	1889	Growth	Procent sentence.
Synodal Conference.....	581,029	542,946	38,073	7.0
	370 409	349 153	21 256	6 0
United Norwegian Synod.....	130,000	126,903	3^097	2.4
General Synod.....	199,589	196,701	2,888	1.4
Independent.....	354.509	352.597	1.912	0.6
United Synod of the South.....	38,639	39, 107	*668	
Total.....	1,674, 175	1,607,407	66,768	17.4

* Acceptance.

To this table the "World" attaches the following remark: "Our own General Synod, counting the 'Independents,' shows the least gain, 1-4/10 per cent. Some tell us very much of the popular qualities of our Synod, namely, that it represents that type of Lutheranism which is peculiarly acceptable to our time and country. This does not appear from these figures." - The General Synod, as is well known, likes to pose as **the** representative of the Lutheran Church in America. But neither arithmetic nor theology entitles it to do so, which knows no more types of Lutheranism than types of Christianity. F. B.

The "Lutheran Observer" of January 26 points out several pernicious doctrines which are now being sown in schools, in papers and books, in which sin and reconciliation are denied, reason is put in the place of faith, the Bible is treated as an unreliable book, the subjective consciousness of objective revelation and blessedness through good character is put in the place of blessedness by grace, the doctrine of the evolution of religion is also applied to Christianity, and the Bible is treated as "literature," etc. These are, however, rough pieces. Now these are, to be sure, coarse pieces. But such coarse pieces are not so seldom found in the columns of the "Observer". Thus, for example, in the number of November 30 of last year, one could read the sentence:

"The following definition cannot be easily improved: Religion is an applied, not an abstract, science; it is the art of right living." - If one were to judge the "Observer" according to this definition of religion, which, however, is not capable of improvement, he would have to stand among heathens. F. B.

Free-standing members of the Protestant Synod. According to the "Evangelical Calendar" eight congregations belong to the "Evangelical Synod" which bear the name "Protestant". From this many will draw the conclusion that outspoken rationalists and deniers of the deity of Christ also belong to united congregations. If the Unrighteous can disprove this, they should also see to it that the congregations in question drop the name "Protestant," which in our day has become a synonym for rationalist. As long as they do not do this, however, they cannot complain, if we suppose that they tolerate in their midst not only false believers, but also evidently unbelievers and freethinkers. But that, as far as the composition of the united Synod is concerned, things are really as sad as the names suggest, the "Protestants" themselves admit in clear words. In 1889, Schory wrote in his "Geschichte der Ev. Synode" (History of the Protestant Synod), p. 109: "It is a pity that this watered-down (in many hymns very rationalistically colored) hymnal has held its own to this day in some of the congregations served by us, and only with great difficulty wants to give way to a better one." And last year, in 1900, the "Magazin für Ev. Theologie und Kirche" (Magazine for Protestant Theology and Church) wrote: "Our church undoubtedly has more mixed population elements in its congregations than many other denominations. We have to deal partly with believers, partly with semi-believers, partly with so-called freethinkers who have not yet completely turned their backs on the church, sometimes also with declared unbelievers. While many Germans do not want to know anything about churches with a more or less distinctly Methodist orientation, do not want to place themselves under a strictly confessional church regime, or are even excluded on principle (like lodge members), our church retains the character of a missionary church even toward those who are apparently hopelessly unchurched or even unbelieving. In the country, it is true, the ecclesiastical and devout stock of members may predominate, and few freethinking elements may be found. But in the cities, even in small country towns, there are enough of them. And how many congregations have been gathered in earlier years by so-called free preachers and constituted on the loosest possible basis, served by free, that is, unbelieving pastors, and brought to the brink of decay. When they have thoroughly deteriorated, they often call a pastor from a synod to help the congregation up again. But the dragon seed of unbelief has been sown there for years, the worldly, earthly sense has been pampered and brought up. Among the common people as well as among the educated there is aversion to the

positive, biblical Christianity. We take care of such congregations and people in the hope that through faithful work of patience a planting of God may gradually arise again in a vineyard thus devastated." (Jahrg. 28, p. 1 f.) How Unrighteous pastors tend to treat these unbelievers and freethinkers in their congregations is evident from the following passages of the same article: "Inexperienced good-naturedness, which regards all hearers as believing Christians, would not be at all in place here. But, on the other hand, dogmatic or confessional narrow-mindedness, which only wanted to put the old church dogma with all its sharpness before the people as an indispensable condition for salvation, could rather drive the people out of the church than win them back for Christ." "It is not a dogmatic system, not a sum of handed-down doctrine that is to be preached, but Jesus Christ crucified. It is a matter of showing the fine moral majesty, beauty, and glory which, transforming, sanctifying, and renewing, pervades him who submits to the holy influence of life which proceeds from this Jesus. Faith in this Person, as he is painted before us in Scripture, without dogmatic flavor, in Jesus, as he is made unto us of God a new and living way, unto wisdom, unto righteousness, unto sanctification, and unto redemption, this faith is to be brought to bear." "Now if this be so, ei, true Christianity reduceth to one thing, to cleave to his (Christ's) person, to look to him, to trust him, to love him, to follow him. And nothing is easier than to love Jesus." "If any man offend at the doctrine of the sonship of Jesus Christ with God, it would not be in place now to cast him off sharply on that account as an unbeliever. With what patience did the Lord wait until the spark of faith caught fire in the believing group of disciples and expressed itself so energetically in the confession of Peter (Matth. 16). And what sense Peter connected with the "Son of the living God" we do not know for certain. Afterwards, Apost. 2, 22, he calls him: "the man of God", "the servant of God" (3:13, 16), which does not sound as if he meant the full ontological concept of sonship with God. And yet the Lord already rejoiced over Peter's initial confession and testified to him: "Flesh and blood has not revealed this to you, but only my Father in heaven." "Let us beware of vexing men with our system (doctrines. F. B.), let us, conscious that we find bunglers, rather refer them to the Master himself, that he may give them the right answer to all serious questions of the soul." "We are therefore far from being indifferent to the confession that Jesus Christ is the Son of God who appeared in the flesh. We hold rather, with 1 John, Cap. 4, that the persistent denial of this divine truth is of the spirit of falsehood. But we would warn with Dr. R. Rothe against leading people to believe in the high titles of Jesus rather than in the person! Who Jesus is, one learns only in the school of practical life experience." - According to the own admission of the unlearned, there are, however, in unlearned congregations pronounced unbelievers, freethinkers, and deniers of the deity of Christ, and the unlearned preachers seek to keep them in the church and to win them to Christ by showing them Christ's "moral majesty, beauty, and glory," and by concealing the clear teachings of Scripture concerning sin and grace. These are sad conditions indeed! Where is the glory of Pastor Nollau, through whose efforts the "Evangelical Synod" came into being on October 16, 1840, in the face of such a complete decline in doctrinal discipline?

What is the meaning of this? Does the Lutheran Church, which pretends to be the true church of Christ, have more life, self-sacrificing love, and active work for the kingdom of God than the Lutheran Church? (Schory, History of the Ev. Synod, p. 25.) F. B.

Paganism and Christianity. The Chinese envoy to the United States, Wu Ting Fang, gave a speech some months ago in which he tried to show that the teachings of the pagan Confucius were essentially the same as those of Christ. Both have the so-called "golden rule" in common, only that Confucius expresses himself somewhat differently than Christ. Christ taught: Whatever you want people to do to you, you do to them. Confucius, on the other hand, says: Whatever you do not want men to do to you, do not do to them. The only difference between the teaching of Christ and that of Confucius is that Christ also teaches love for enemies and willing endurance of injustice, which Confucius does not demand of his followers. - This speech of Wu's has now brought the sectarian preachers in particular into harness all over the country. In sermons and articles they have sought to explain the difference between Christ and Confucius. We have read many answers, but not a single one in which the essential difference between Christianity and paganism was clearly expressed. Much has been said of the fact that Christianity has produced a far higher civilization than the teachings of Confucius, but the real difference between paganism and Christianity, namely, the doctrine that Jesus, the Son of God and Mary, is the Savior of sinners, who by his life, suffering, and death has reconciled God in our stead and acquired for us the forgiveness of sins, while paganism teaches only works, has been concealed. Of the Veda of the Brahmins, the Purana of Siwa and Vishnu, the Koran of the Muhammadans, and the Zendavesta of the Buddhists, Max Müller has said: "The one keynote, the one accord, which runs through them all is blessedness by works. They all teach that blessedness must be purchased, and that the purchase price must be their own works and merits. Our own Bible is from beginning to end a protest against this doctrine." But if Christianity differs from paganism only in that it teaches higher and more difficult works, the Chinaman Wu is not at all wrong when he writes: "I believe that all religions teach man that he should be good. And if everyone would really try to act according to the teachings of his religion, the world would be much better than it is. And priests and preachers of all creeds would do well to promote this end as much as possible. Then the words of Confucius would also be fulfilled: 'Let us all live in peace as brothers /" F. B.

Revision of the Presbyterian Confession. The committee of the General Assembly of the Presbyterian Church in the United States, appointed in May of last year, recently met to consider the resolutions of the Presbyteries for the possible revision of the doctrine of the Church, and, if such is deemed advisable, to report to the next Assembly what changes should be made. The figures available to us so far are not quite correct, but they prove that only a small minority have openly declared themselves in favour of retaining the present confession, i.e. against revision of any kind. As Dr. Roberts informed the Ausschutz, 45 Presbyteries have decided not to deal with the revision; 43 Presbyteries, of which about 20 are abroad, have not submitted any resolutions; 130 Presbyteries favor any of the proposed changes. The supporters of the revision form, these

According to the data, the majority, but their views and wishes are so far **apart that it** will be difficult for the committee to make proposals to the assembly which have a chance of being adopted or, if adopted, which do not open the door to disgruntlement and discontent. (Ref. Kirchenztg.)

Wesley's doctrine of perfection. The "Apologist" claims that Methodism "has not established a single new doctrine". Now, although the main feature of Methodism is the disregard of all the doctrines laid down in Scripture, it is not true that it has not established a single new doctrine. We recall here only Wesley's doctrine of perfection. B. H. Carroll summarizes it as follows: "1. He worked out this new doctrine in 1725, when he was still a university student, thirteen years before his conversion. 2. he teaches that, except Christ, it could not be said of any man: 'he sinneth not,' because Christ was not yet dead, nor the Holy Ghost yet given. (3) But after Christ's death, and the gift of the Holy Ghost, no man that was born again could sin any more, though the inborn sinfulness, or the inclination of his old nature to sin, remained in him. This regeneration is the first blessing. (4) That any man that is born again may, at any time, by the prayer of faith, be instantly and wholly delivered from all inborn sin, and from the inclination to sin which still remained in him in the new birth, and that every man that is born again should immediately seek and expect this. 5. That this redemption, or second blessing of the Spirit, called entire sanctification, Christian perfection, or entire love, or rest of faith, or Sabbath love, makes the possessor of it as holy, as perfect, and as sinless, inwardly and outwardly, as God is holy, perfect, and sinless. - In the early days Wesley used the following extraordinary expressions: 'They (the sanctified) are free from self-will in that they desire no help in trouble, no relief in pain'; 'when they pray they have no thought of the past, present, or future, but of God alone'; 'they have neither fear nor doubt as to their general position, or as to any particular act.' The anointing of the Holy Ghost teacheth them every hour what they ought to do, or what they ought to say, therefore they have no cause to think further of it/" As proof of the accuracy of his account, Carroll also cites the following passage from a sermon preached by Wesley in 1740: "Note, we speak not now of children in Christ, but of men in Christ; yet children also are perfect in Christ, in that they sin not. The apostle John expressly asserts this, and the contrary cannot be proved by examples from the Old Testament; for if the holiest of the Jews often sinned, what does that prove? We cannot conclude from this that all Christians sin and must sin as long as they live. ... But in another place Solomon says: 'There is no man that sinneth not.' No doubt this was true in the days of Solomon, yea, and from Solomon unto Christ. In those days there was no man that sinned not. But, however it may have been with those who were under the law, we may say with John, Since the gospel was given, he that is born of God sinneth not. The privileges of Christians are in no way to be measured against what the Old Testament says of those who were under the Jewish dispensation, since the time was fulfilled, the Holy Spirit given, and the great redemption of God brought to men by the revelation of the gospel.

... In agreement, therefore, with both the apostle John and the whole content of the New Testament, we come to the conclusion: A Christian is perfect in so far as he does not sin. This is the glorious privilege of every Christian, even if he be but a child in Christ. But only men in Christ can be further said to be free from sinful thoughts and temper. First, from sin and from sinful thoughts. For indeed, whence should they come? If from anywhere, evil thoughts come from the heart of man. If then the heart is no longer sinful, no more sinful thoughts can come out of it; for a good tree cannot bring forth evil fruit; and as they are freed from sinful thoughts, so are they freed from sinful desires." Further, the passage from a preface of 1741: "They are free from sinful thoughts, so that they cannot think them even for a moment. Before, when a sinful thought came, they looked upward, and it fled. Now it does not arise, for there is no room for it in a heart that is full of the love of God. At all times their hearts are calm and still: they are fixed and immovable." - So we must reproach the Methodists for both departing from God's Word and adding to God's Word.

F. B.

II. foreign countries.

"Real Intolerance." Under this heading the "Neue Sächs. Kirchenblatt" in No. 52: "The Royal Consistory for Pomerania has forbidden the old Lutheran pastor Reuter in Stolp to continue to call the church of the congregation a 'church' and himself an 'Evangelical Lutheran' pastor. In the administrative dispute, the Consistory was justified against the protest of the aforementioned pastor. Likewise in Pomerania, a Lutheran who had immigrated from Hanover was denied the right to call himself such; he was now a member of the united state church and, if he wished to be Lutheran, must first leave the united church (into which he never entered)." We could multiply these cases of "real intolerance," but not merely by reports from Prussia, but also from Saxony, although the paper writes that Saxony gives every confession its right, and only maintains state sovereignty over the churches. Thus in Berlin (as formerly also in Hamburg) a request was made to the pastor of our congregation that he should first leave the "Evangelical State Church" in order to be released from the obligation to pay church taxes. However, he came directly from America and never joined the Landeskirche. In the Kingdom of Saxony, as we recently reported, the last census forced the numerous members of the Prussian Uniate Church who live there to call themselves either "Lutheran" or "Reformed," since there is no Uniate Confession in Saxony. When our free church was founded, we were refused our confessional name "Evangelical Lutheran" and the confirmation of our congregational orders was only granted when we decided to prefix the word "separirte", whereby we appear in many eyes as a "sect". Several of our pastors were previously forbidden to call themselves "Lutheran pastor" without an addition, and in the decrees of the Ministry of Culture we regularly appear as "dissident preachers" and our congregations as "dissident associations. Is this, in the opinion of the "Neues Sächs. Kirchenblatt", is this not "real" intolerance? Or are we perhaps in its eyes not "real" pastors, and our congregations not "real" parishes? And has nothing ever come to the editor's ears of the fact that

also in the kingdom of Saxony separated pastors were forbidden to speak on church grounds and the singing of funeral songs was forbidden to the funeral cortege? ("Free Church.")

The following accusations against theological professors at German universities are reported by the "Free Church" from the newspaper "Deutsche Welt": "The means of power of the Reformation, the Bible, - the thundering: You yourselves, you professors, have so philosophically dissected the means of power of the Reformation, the Bible, - the thundering, 'It is written' - that our astonished listeners lost their respect, while doubt marched in at a corresponding pace to the other gate. We could no longer read a verse of the Greek or Hebrew text without asking ourselves, in a kind of persecution mania, the questions: 'But is it real? Is it interpolated? Do all the manuscripts have it? Did the Elohist, Jahvist, Redactor write it?" etc.? You yourselves, you gentlemen theologians, through your paperwork at the expense of living humanity, have deprived so and so many laymen of the desire and courage to search among yourselves for the powers of eternal life. Never in my life will I forget - to be quite personal in these questions which are becoming very personal - how our Strasbourg professors philosophically chopped up childlike faith, hacked it to shame, without offering us anything positive for what had been shattered, until, after long odysseys, I found my way back to spiritual equilibrium and harmony by other means." - The same reproach applies to the American universities, which, as is well known, import their theories and thoughts, and to some extent their professors, from Germany. F. B.

A bitter truth was told by the ultramontane "Märk. Volksztg." told the Protestant "Reichsboten," which judged the readmission of the Jesuits to be "fatal" to the Protestant Church, since the Jesuit Order had no other purpose than the destruction of the Protestant Church and the restoration of the Papal rule in the sense of the Middle Ages. The "Märk. Volksztg." writes, as reported by the "E. K.-Z.": "For our part we hold that the 'Reichsbote< is not altogether wrong, however, when he fears for the future of his Protestant Church. But in this he is very much mistaken if he believes, or pretends to believe, that the Jesuits returning to the fatherland will pay special attention to the Protestant Church and aim at its destruction. They will certainly follow Gamaliel's advice and leave the Protestant Church unmolested. They will do this all the more, since from the actual conditions within the Protestant Church and from the own declarations of its representatives they must draw the indisputable conclusion that for their part there is no longer any need to think of destroying the Protestant Church today. For this destruction is already a fact, is still being thoroughly effected every day, and no one knows better than the 'Reichsbote' himself where to look for the real destroyers of the Protestant Church." - The most dangerous enemies of the State Churches, however, are not to be found extra, but intra muros! F. B.

D. Rade writes of **Harnack's "Essence of Christianity"**: "We may therefore assume that our readers are all familiar with this comprehensive presentation of Christianity and have dealt with it or are dealing with it in their own way. We are to profit from it, to tie in with it. Questions that the book brings to life should be pursued in the most diverse directions; in other articles we may be more brief and refer to common points by pointing to the book. In short, let us collect the scattered

Spirits around this book! It is a stage." On this the "E. K.-Z." remarks: "We must be grateful to D. Rade for these clear words. In them he has canonized Harnacksch's book for the Ritsch party. In contentious questions the Ritschlians are simply 'pointed' to this book; this is 'the common' to which 'appeal' is made. It is around this book that the Ritschlian party "gathers". The Ritschlians cannot rally around the Bible; for them it is a book full of myths, legends, sagas, full of many "human" attributes; but Harnack's "Essence of Christianity" is for the Ritschlians the canonical book. Every direction in Christianity, however, which substitutes human auctorities for the Word of God, means an apostasy to Romanism. Ritschlian theology congeals more and more into scholasticism. For scholastic theology, the auctorities are the great professors, Albertus Magnus, Bonaventure as the Doctor seraphicus, Thomas Aquinas as the Doctor angelicas, John Duns Scotus as the Doctor subtilis, Roger Baco as the Doctor mirabilis. So now in "Ritschlian" theology it is not said: this is what God's word says, but this is what "Adolfus Magnus" Harnack says, this is what "Dr. seraphicus" Kaftan says, this is what "Dr. mirabilis" Herrmann says, this is what "Dr. subtilis" Cornill says, etc. Not what the Bible says about the Gospel is to be decisive, but what these theologians say, that alone is to be generally recognized as Christian faith, that is to be recognized as "the essence of Christianity .

The Protestant movement in Austria is showing increasing success. The numbers of converts prove that the movement is becoming more and more popular. An exact statistic would yield even higher numbers, but also those reported to us according to the documents we have received show the steady growth of the movement. In Reichenberg, for example, there have recently been 10 conversions (since January 1 of last year, 63). 63), in Römerstadt 7 (registered 12), in Schallan 10, in Graslitz 15, in Trebnitz 3, in Hohenelbe 10 (15 registered), in Grulich 17, Graupen 4, Hertine 2, Aussig until the end of September 302, in October 31, Prague in the third quarter 19, Teplitz parish in the third quarter 164, since then again over 40 (and registered about 50), Pilsen several families, Freudenstadt 5, Jägerndorf 10, Bielitz 12, Troppau over 20, Graz since 1. January last year over 240, Fürstenfeld 3 (reported 8), Stainz 22, in Bruck on October 7 5, in Mahrenberg until October 12; in Mödling near Vienna on September 23 the 50th transfer since the beginning of the movement took place. In Vienna about 1000 persons converted in the single year 1900. In the German communities of Bohemia 420 persons converted in the third quarter, namely 182 men, 142 women, 96 children. The waves of the movement also swept over into the German Empire. In the Kingdom of Saxony more than 508 persons converted from the Roman Church to the Lutheran Church in 1899, and 41 from the Lutheran to the Roman Church .

The "Loose from Rome" Movement in France. About the Protestant movement in France, the "A. E. L. K." from the "Sibcle" reports, among other things, the following: "In a polemic against the clerical papers, a Paris paper recently stated that the number of priests who have left is already about one thousand. They have had their own journal, the 'Chretien Frangais,' for three years, and there are associations of their own to provide for the advancement of those priests who lose their livelihood by following the voice of their conscience. The movement has begun so strongly that the clerical papers have had to admit its importance. Thus the Gazette de France wrote: "Never before have we had such apostasy in the ranks of the clergy." And the

Verita' wrote: "The evil is greater than it has ever been. It is no longer merely individual cases, but certain general tendencies are emerging, and a certain overall movement is becoming visible. A formal party of apostasy is forming here and there in the clergy.' These are confessions enough. But the movement did not stop with the priests alone; it spread to the congregations. In particular, the provinces of Auvergne, Limousin and Picardy stand out in this respect, and it is Auvergne about which the recent report of the 'Siécle' gives information. In the department of Puy-de-Dome, two years ago, two entire communities converted to Protestantism. The movement spread to other departments; the village of Madranges in the department of Corréze has also become Protestant. Other localities followed or are about to follow. The Bishop of Tülle sent a clergyman of his own to preach against apostasy, but he was unsuccessful. At present five Protestant pastors are already officiating in the department of Corréze, and others are to follow, but they are unable to meet all the demands made upon them. Namely, they are invited to give lectures; often these lectures take place at the invitation of the municipal council and in the town hall, and the consequence of this is the establishment of a Protestant service. Thus in Treignac, the capital of the canton, in Pradines, Gourdon, Chamberet, Saint-Clement, etc. In the department of Corréze alone, sixteen communities have converted to Protestantism in a few months; among them are villages with several thousand inhabitants. In many cases it is also noted that in the communities a material upswing follows the Reformation; lectures are held on subjects of a national economic, agricultural and socio-political nature, and associations are formed for the improvement of agricultural methods, for the procurement of manure, for mutual support, etc. The community of Madranges, which became Protestant two years ago, has tripled its harvest in the past year as a result of this upswing. This example also has an inviting effect on the neighbourhood, and so it is clear that the 'Los von Rom' movement is spreading further and further.

Union of the Presbyterians in Scotland. The detailed report of the union between the two Presbyterian Churches of Scotland having been received, it appears that the union has not, after all, taken place without opposition. At the last General Synod of the Free Church of Scotland, on the 31st of October, a petition was read, signed by 500 church elders, asking for a postponement of the consummation of the union until the church members had been formally consulted. After the petition was rejected by 13 votes, a motion was made that an article be included in the Articles of Union which would uphold the entire confessions of the church, especially the church's testimony concerning the rights and duties of the secular authorities and the worship of God. This motion was also defeated by 643 votes to 27. The minority did not comply, declared itself the true Free Church of Scotland, from which the majority had fallen away, and claimed all church property for itself. The opposition seems to have its roots especially in the Highlands. Since out of 75 presbyteries of the church only 4 had rejected the union, the secession will hardly become large. The united Presbyterian Free Church numbers about half a million souls.

(A. E. L. K.)

Misguided Speculations of the Vaticans. The "A. E. L. K." writes: "That the income of the St. Peter's penny has decreased more and more in the last years explains a

a well-informed collaborator of the clerical *"Eclair"* in Vatican matters, with rare frankness in the following manner: In wanting to acquire the fame of a diplomat, the pope gave away the last vestiges of his apostolic prestige. Europe looked with curious eyes at this priest of Carpineto, who dared to put his trembling hand into the complicated wheels of politics. What the successor of Pius IX thereby gained in admiration, he unfortunately lost in veneration. Christendom did not become accustomed to regard the man whom it saw conferring with the heretical ministers of Europe as the Prince of the Apostles. The Catholics, usually always ready to give to the pope, showed themselves frugal towards the politician. St. Peter's pence declined like the thermometer. Now they played: first a little, then a lot, then madly! The ecclesiastical sovereign plunged into speculations like the Roman princes. The securities sank and finally disappeared in a whirlpool of stormy banker's frenzy. The money lent at the most complicated interest rates was lost with the assets of the insolvent Roman nobility. Once, however, the pope won money. He played against the "Unione generale" founded by Catholics and thus contributed to the quarrel of the pious speculators. But this profitable operation remained isolated. The "Tramways of Rome," the Acqua Marcia, etc., swallowed up the great reserves. The four Cardinals charged with the controle of the Papal financial operations were frightened-but too late! Of the twenty millions in the reserve fund nothing remained but a small sum lent to the poor Jesuits for the building of the Collegium Americanum. The air in the corridors of the Vaticans trembled at length from the Pope's tantrums. Leo XIII sought to console himself with his political fame. But the thermometer of St. Peter's penny dropped to the neighborhood of zero. France still sent a trifle; the other countries nothing more/ Nor does it seem as yet that the pilgrims of the Jubilee year will cover the shortfall of the last few years." - Such losses of money must be especially bitter pills to the pope and his scales, "for"-as Luther says-"conscientia is nothing with them, but money, honor, and violence is't gar." F. B.

The persecutions of Christians in North China have assumed frightening dimensions. On September 7, the American Bishop Graves declared in Shanghai that by then 107 English and American missionaries had been killed and over 100 were missing. The survivors have rescued themselves to the coastal towns or to Siberia. The China Inland Mission, whose stations are scattered far inland, has suffered the greatest losses: 164 of its mission stations have been destroyed or abandoned, 50 missionaries and 14 missionary children have been murdered, 400 to 500 missionaries have fled to the coast, often under unspeakable hardships and dangers. In some places the fugitives were only allowed to continue their journey because their children proved them to be Protestant missionaries, since the hatred was especially directed at the Catholic missionaries who had been politically active. The Scandinavian missionaries (from Sweden, Norway and Denmark) in the northern provinces, as well as the German missionaries in the south (Berlin I, Basel and Barmen) and in Kiautschau (Berlin I and IV) have all been saved. - Of the native Christians, more than 40,000 are said to have been killed.

(A. E. L. K.)

Doctrine and Defense.

Vol. 47. **March 1901.** **"o. 3.**

A voice from the Council.

Why We Don't Want to Know About the Missourian Doctrine of Grace Election." Such is the title of a pamphlet of 39 pages recently brought to light by one Rev. C. Bischer of Middletown, Conn. self-published. We would hardly have taken notice of this pamphlet at such length as we do here, had not two circumstances given to this attack upon Missouri a significance which the same, considered by itself, could not claim. First, the pamphlet announces itself as "a contribution to the understanding and propagation of sound Lutheran doctrine, edited on behalf of the Connecticut Pastoral Conference belonging to the New Dort Ministry." On the other hand, in the organ of the New Dort Ministry, the "Lutheran Herald", this booklet has been unreservedly recommended by one of the editors of the said paper, with the wish of the widest distribution, as the "result of many years of research, study, reflection and prayer", as the "ripe fruit of two years' work" and as a "welcome handbook of sound doctrine". It is therefore no longer proper to regard this work, for the present, as a manifestation of the author, who, on the part of. Rather, the entire treatise already bears the stamp of approval from the author's ecclesiastical relatives, both in form and content. That we treat this writing as "a voice from the Council" has a further reason in that the author of it announces his work on the occasion of a remark which we once made ten years ago, and in which we reproached the General Council for its poverty of doctrinal writings, with the words: "If, therefore, Gräbner attributes our poverty of doctrinal expositions and controversial writings according to the Missouri pattern to poverty of spirit or forgetfulness of duty, instead of to our endeavor to avoid everything on our part which might cause discord among the Luthans, then we are to be considered as having done something wrong.

raners might make it still greater, and if Missouri still holds the opinion of Graves, there lies in such proceedings and charges of Missouri a challenge to us, following the example of Missouri, to instruct our churches also by what doctrines we differ from Missouri." 1)

That, of course, in response to our "challenge" a member of the Council and an entire conference and a synodal body should give themselves and the Council such a miserable certificate of poverty as is presented in this pamphlet and its praising recommendation, has certainly never occurred to us. The author of this "mature fruit of two years' labor" exhibits himself with strenuous perseverance from beginning to end not only in general as a theologically immature and logically unclear scribe, but he shows in particular that he does not really know either what Missouri, nor what the Concordia Formula, nor what he himself teaches about the election of grace, that in his own doctrine of this article synergism, Huberianism, Calvinism, rationalism, and nonsense swarm and buzz through each other in cruel confusion, and that even after "many years of research, study, and reflection" he seems to suspect nothing of all this.

First, as to Missouri's doctrinal position, Pastor Blecher should have been allowed to strike out the last word from the main title of his writing and say, "Why we know nothing of Missouri's doctrine of election by grace." The answer to this question would then have been, "Because we have not studied it honestly." As far as can be seen from the documents given, the pamphleteer's many years of research extended over a whole twelve pages of two tracts by Walther, one page of a paper by Prof. Pieper, and one page of a paper by the undersigned, where it was necessary to inform himself dogmatically about the Missourian doctrine of election by grace. On the other hand, instead of a thorough study, he has resorted to a much more convenient construction and dictates to Missouri as his doctrine what "follows from Missouri's doctrine. Thus, for example, he writes: "Now it is Calvinistic to teach that God has a special will with respect to a number of men, so that they are saved under all circumstances, while most men are lost, either because God willed their ruin, as Calvin teaches, or because he did not prevent their ruin, as follows from Missouri's doctrine." 2) "The inferences," it says in another place, "which follow from the doctrine of the Missouri Synod, are quite unchristian and abominable to hear." Then come such "inferences" as we shall deal with later, and afterward it says blithely: "Dear reader! Is it not terrible and disgraceful, by such declarations as the Missouri Synod makes, to the defense of its

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1) P. 3 f. 2) S. 4. 3) S. 31.

Doctrine of Grace Election, to expose God's omnipotence and gracious will of love to the suspicion of unreliability!" 1) And likewise, "Behold, dear reader, this is another main reason why we do not want to know anything about the Missouri Synod's doctrine of grace election. According to Missouri's doctrine, men who are not among the elect are not responsible for their ruin." 2) If the writer of the pamphlet had studied the thousands of pages on which Missouri spoke about this doctrine, he would not have found such a doctrine anywhere, but he would have found the opposite a hundred times over. But who will study and then honestly say what he has found in black and white, especially when he knows beforehand that he will not find what he is looking for? One makes things easier for oneself and is safer if one pulls it out of one's nose and then quickly puts Missouri on the bill. The juggler's conscience is still nagging him. He continues: "It is a gross slander or gross ignorance and misjudgment of truth-loving souls when Missouri continually accuses us of contradicting the Missouri doctrine only on grounds of reason." 3) But the "truth-loving soul" overrules the admonition of conscience and writes: "No, we contradict the same, because our conscience cannot tolerate a doctrine which, according to our conviction, abrogates the responsibility of men." 4) Of course, "according to our conviction." For according to what Missouri says, it is quite different. But for what purpose does one have reason, if one may not use it to make something out of what the opponent says by fallacies, which he does not say, and then thereby accuse him of deception? Thus, to give but one more example, our author writes: "Your reason, which is enlightened by God, will tell you, and your heart and conscience will agree with this statement of your reason, that it is deceit and deception, though unintentional deceit, self-deception, and careless grasping of fundamental biblical truths, when Walther pretends that he teaches that God makes the elect blessed 'in no other way' 5) than that in which He will make all men blessed." 6) It is true that Walther teaches this expressly and in many places, and nowhere does he teach the opposite. But what Walther's doctrine really is, Pastor Blecher does not need to learn from Walther's own words; rather, in spite of Walther's words, he lets himself be told by his "reason," and what he constructs for him with his "reason" Walther must then teach, he may want to or not, and although he has never said it, but has said the opposite a hundred times.

Why Pastor Blecher and his ilk "know nothing of the Missourian doctrine of election by grace," is sufficiently clear, and what they

1)S. 31f. 2)S. 36. 3)A. a. O. 4)A. a. O.
5) Locked in the original, as well as later, where not otherwise noted.
6) S. 28.

"as a result of many years of research - where? - Studying - what, I wonder? - and thinking" about it, could be quite indifferent to us, if the situation is understood, as far as Missouri is concerned, even if they were somewhat familiar with the standard they wanted to apply to their fiction. In particular, we have no sufficient reason to answer in detail the objections of an opponent who apparently has either not taken the trouble even to read the literature of the clemency controversy, or, if he has read it, simply ignores it. The purpose of this illumination is quite different. We want to acquaint our readers with "a voice from the Council" and show how theology is done there, what kind of fighters appear there, what kind of doctrines are not only presented there as "sound Lutheran doctrine" but are recommended for the widest dissemination. - So let us continue.

We have shown in a few samples how Pastor Bischer knows nothing righteous about the Missouri Doctrine and serves up to his readers as such what he has constructed for himself. It is similar with Bischer's knowledge and treatment of the doctrine of the Concordia formula. He also does not know what the doctrine of the Concordia formula of the election of grace is, and he makes it up according to his own sense, just as he makes up a Missourian doctrine of the election of grace. Thus Walther has pointed out that when it is Sol. Decl. XI, 8, that the eternal election of God is a cause "which creates our blessedness, and that which belongs to it," etc., by "our blessedness" is meant the blessedness of the elect. This Bischer denies. He writes: "Whence does Walther take the right to reinterpret without further ado the words of the Concordia formula, 'so da unsere Seligkeit schafft,' into 'der Auserwählte Seligkeit?'" We answer: "Simply from the Concordia formula, which in the same sentence cites as a proof the saying Apost. 13, 48: "And as many as were ordained to eternal life believed." Blecher further writes: "The Concordia formula does not tire of emphasizing that 'the mystery of God's eternal election* is a mystery of divine knowledge, but not of divine knowledge and divine will, as Missouri teaches." 1) And, "The Concordia formula warns us in the passage cited that we are not to 'search the abyss of the hidden providence of God.' But what the Concordia Formula understands by the 'abyss of the unfathomable providence*, the Concordia Formula itself says in the following passage: "Therefore, if the eternal election or predestination and ordinance of the children of God to eternal life be rightly and fruitfully thought of or spoken of, it is necessary for us to be in a position to know what is meant by the abyss of God's inscrutable providence.

1) S. 14.

If we want to know, we should be accustomed not to speculate on the mere, secret, hidden, inscrutable providence of God. The Latin word for 'providence' in the Latin text of the Formula of Concord is 'praescientia', which means 'foreknowledge' in German, and by the expression 'providence or praescientia' the Formula of Concord designates divine foreknowledge precisely in distinction from the gracious will of God, and where the Concordia formula uses the expression 'providence' also in the sense of -predestination*, the context also shows most clearly that the Concordia formula nevertheless warns only against brooding over divine foreknowledge, but not against brooding over the divine will. .. . Luther warns against secret divine knowledge, but Walther warns against secret divine will. Walther, therefore, has not the slightest right to refer to Luther." 1) But now it stands just where the Concordia Formula refers to Luther's words from the Preface to the Epistle to the Romans, and says before, "With this revealed will of God we are to be concerned . . and not search the abyss of hidden providence," 2) in the Latin text, not prasscisutia, but praedestinatio for "providence," and from the superscription of the article on, "providence" is not only "about once," but as a rule, more than a dozen times translated praedestinatio or electio, and only in a few places praescientia. And further, Sol. Decl. XI, 57 ff. among the things about which we are not to brood, is also listed: "Likewise, when we see that God giveth his word in one place, and giveth it not in another, taketh it away from one place, and causeth it to remain in another." Is this said of divine knowledge? The Concordia formula is so far from "not being weary of emphasizing" what Bischer claims, that it rather says the opposite. 3)

But Pastor Blecher is at his best when it comes to his own doctrine of the election of grace. There we first read, "However, the election of grace is only through the children of God." 4) "Grace election is only over the children of God." 5) "We are neither so headless nor so conscienceless as not to know, or not to want to know, that the election of grace is only through the children of God." 6) And yet again, whether headless or conscienceless, or both, we leave undecided, it is said thus, "God rather loved and chose the world, and therefore all sinners, yet not as wicked, but in Christ, as called by Christ, and grafted into Him, justified, sanctified, and perfected in Christ." 7) "Since no one can become a child of God unless God's gracious will has chosen him, and yet since God wills that all should be helped.

1) S. 11. 2) Sol. Decl. XI, 33. 3) Sol. Decl. XI, 57. 64.
4) S. 6. 5) P. 12. 6) P. 21. 7) S. 5.

The election of grace is not over all men, whether they are in Christ or not, but over all men, if they are in Christ. 1) "The redemption which took place through Jesus Christ is the election actually accomplished and revealed; God's eternal will of love has become visible in this redemption, and so then the Concordia formula teaches that God has chosen the whole human race, but in Christ Jesus, the beginner of a new humanity justified and sanctified in Him." 2) "But if we consider the first of the eight clauses in connection with the following clauses, the sense of the first clause is, that God has chosen all men, but in Christ, namely, inasmuch as they are resolved in Christ, called by Christ, justified, sanctified, and perfected in Him." 3) "So it is irrefutably evident from this, that the election of grace, or election, concerns the whole human race, and is over all men, inasmuch as they are resolved in Christ, called by Christ, and justified and perfected in Him." 4) "It is from such Calvinism that Missouri's doctrine of election by grace suffers. We maintain that God has chosen all men, but, as the Concordia formula never tires of emphasizing, has chosen them in Christ; that is, all men, inasmuch as they are decided in Christ, that is, all the children of God." 5) This is a genuine Calvinistic jugglery, to convert the idea of "all men" by some manipulations into "all the children of God," only that Calvinism thereby has to do with redemption, Pastor Blecher with election, which is only to go over the "whole human race." over "all men," as was the case with Huber, and then again over the children of God, and, if one is precise, is not an election at all, but identical with redemption, which is supposed to be "the election actually consummated. Or if it should be an election after all, and thereby coincide with redemption, then we have Calvinism clearly before us, so far as anything at all becomes clear in Blecher. Thus Blecher also writes quite genuinely Calvinistically wrong: "Without election there is no redemption. If the eternal election of God is the cause of our blessedness, since there is no blessedness without election, then there can be no question of redemption without election." 6) And yet Blecher himself repeatedly refers to "the eternal election of God" as "a cause of the blessedness of the elect," 7) indeed, again Calvinistically going beyond the Concordia formula, as "the only cause of our blessedness." 8)

But according to his main character our Councilite is a synergist, and as such he does outstanding work. First, he operates extensively with a synergistic fiction, people who are not yet in the faith.

1) P. 6. 2) P. 22. 3) P. 21. 4) P. 22.
5) P. 28. 6) P. 21. 7) P. 17. 18. 8) P. 28.

The first part of the text is about the "blessed" who are not yet converted, but "want to be blessed" and "do what they are still able to do even as unconverted people", 1) "that they behave rightly toward the means of grace". 2) Thus he writes: "Does not the comfort of the godly Chemnitz apply especially to all persons who desire to be saved, that is, especially to such persons as are not yet in the faith, and who by their own strength would vainly endeavor to lay hold of Christ in the faith?" 3) "Therefore let the man who is not yet in the faith, but desires to be saved, look up to the vessels of mercy." 4) "Here it is only necessary to state that, according to the doctrine of the Formula of Concord, every one who desires to be saved, whether he stands in faith or not, ought to occupy himself with the doctrine of the election of grace, 'inasmuch as' the mystery of providence is revealed to us in God's Word." 5) "The Concordia formula advises everyone who wants to be saved, even if he is not yet in the faith: Do not concern yourself with 'the mystery of the doctrine of the election of grace,' do not speculate 'on the mere, secret, hidden providence of God (praescientia),' but be seriously concerned, for your comfort, about the election of grace, 'inasmuch as' it is revealed to us in God's word." 6) "The Concordia Formula and its principal author, Martin Chemnitz, refer all who desire to be saved and are not in the faith to the example of the elect who have been converted and saved 'purely by God's grace.'" 7) And this type of people is even said to be described in Scripture. "Whoever reads the 14th and 15th chapters in the Epistle to the Romans, or even the first verse of each of these chapters, will be convinced that in the church at Rome there were not only strong ones, but also 'babes' in the faith, who were by no means yet in the 'living' faith." 8) Blecher also cites the Formula of Concord in his favor; he writes, "For the Formula of Concord also teaches: "Therefore, whoever desires to be saved, let him not trouble himself with the thought of the secret counsel of God, whether he is chosen and ordained to eternal life, so that the wicked Satan may challenge and vex pious hearts. "*" 9) Blecher does not know and does not see that the "babes" in the faith are precisely not children born dead, but are indeed in the "living" faith, and that the Concordia formula understands by those who want to become blessed precisely not unconverted, but, as it says in the quoted passage itself, "devout hearts." Blecher, however, with reference to this passage, writes: "So just and especially those who are not yet in the faith should take comfort in the election of grace." 10) And this he sings from all keys; thus, for instance: "But for the unconverted,

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1) S. 32. 2) S. 34. 3) S. 9. 4) S. 13.
5) S. 14. 6) S. 15. 7) S. 38. 8) S. 8.
9) S. 9. 10) S. 10.

1) "Martin Chemnitz and the Concordia formula therefore expect and demand of every faithful Lutheran preacher that they refer all men who want to be saved, whether they are in the faith or not, to the comfort of the election of grace." 2) "Chemnitz, on the other hand, also comforts those who are not yet in the faith with the doctrine of the election of grace. 2) "Chemnitz, on the other hand, also comforts those not yet in the faith with the doctrine of election by grace." 3) "It is incomprehensible to us how Walther can expect us that under no circumstances we should give the comfort of the election of grace to the unconverted who want to be saved." 4) "For the glory of God, but also for the comfort of men who desire to be saved, and are not yet in the faith, all synergistic errors, which teach a false cooperation of man to salvation, must be strictly kept away." 5) Yes, he paints before our eyes such a "poor sinner who is not yet in the 'living faith,'" even in detailed drawing, and writes: "How comforting the looking up to the vessels of mercy is to the anguished heart of a poor sinner who is not yet in the 'living faith,' who suffers under the power of sinful habits, and yet would gladly come to repentance and faith! How lavishly rich in rest for weary and burdened sinners is prayer founded on the doctrine of election by grace! I ask thee, poor man, who are full of weakness, and would fain shake off the burden of thy misery, hast thou never prayed to God: Lord, behold my misery, how weak, wretched, blind, and miserable I am! O how powerful sin has become in me! It has blinded my eyes and hardened my heart! I am cold to all Thy goodness, and blind to the evidences of Thy love; fear of God is not in my heart, and the way of peace I know not. And woe is me when I think of the vessels of wrath, of Pharaoh and Saul and those struck down in the wilderness for their disobedience! Lord, sin is so powerful in me that I will be consumed with the wicked if You do not help. For before Thee there is no respect of persons. And yet, O Lord, how Your word comforts me, that before You there is no respect of person. For I may also look up to the vessels of mercy! They are to me a living, vivid proof that where sin has become mighty, Thy mercy is yet much mightier. God, before whom there is no respect of person, who wants all to be helped, behold, I lack repentance, contrition, and a contrite heart; I lack faith, heartfelt trust; only one thing comforts me, that all this is no hindrance to your grace, for even the elect were men like me, and through your grace they are penitent, believing disciples.

1) P. 11. 2) P. 23. 12. 3) P. 23. 4) P. 5) P. 24.

I have become. Lord, what would I do, if You did not have the same purpose for me, as for Your chosen ones, but beyond all doubt is the word that extols Your righteousness, before You is no respect of person! Thou hast the same will concerning all! Therefore I will not leave Thee, Thou blessest me then, as Thou hast blessed Thy chosen ones! Behold, I place my blessedness and all that belongs to it in Your hand! I am nothing, and Thou art all! . . . If thou dost not dare to pray such a prayer, the leaven of Calvinistic prejudice has deprived thee of the most blessed comfort, thou art deprived of thy most blessed right, and behold, this right it is that Missouri wants to rob thee of, thou shalt not be comforted so long as thou art not yet in the living faith that the will of God concerning the elect is also for thee!" 1) Now there is no danger that Missouri will prevent any one from making such a prayer as the above; for no one, either a believer or an unbeliever, will make such a prayer in earnest. In Pastor T Blech's opinion, it should be the prayer of a "poor sinner" "who is not yet in the living faith." In fact, as a whole, it only fits, say, a gushing windbag who has forgotten the beginning at the end of his phrases, or a poor madman who is not at all responsible for what he says.

But why then does Pastor Blecher cultivate so assiduously the fiction which he so persistently seeks to console with the election of grace? This monster, who is at once pious and unbelieving, converted and unconverted, has long been known to us as the child of the synergists. A man "who is not yet in the living faith," but yet so fervently commends himself to the grace of God, saying, "Therefore do I not burden Thee, Thou blessest me, even as Thou hast blessed Thine elect! Behold, I commit my blessedness and all that pertains thereto into Thy hand!" - Such a man, as there is none in the whole world, fits admirably into a doctrine which does not exist in the whole Scripture, but, like the monster in question, haunts only the minds and writings of the synergists. It is true that Pastor Blecher repeatedly speaks as if he, too, attributed the blessedness of men to the grace of God alone, to whom, therefore, all honor is due. But he himself explains how he means this. For he writes: "Yes, why then does Walther himself rob God of a part of the honor due to Him, by acting as if it were an altogether bad, small, and null thing that God, 'out of special pure mercy,' has left to all men without exception so much will-power that they can behave rightly toward the means of grace? And why, therefore, does Walther assert, against the concordia formula, that the consolation of the election of grace does not depend to the thousandth part on the sounding of the

1) p. 17 f.

Would it depend on man? God's grace alone is the cause of our blessedness, but it belongs to God's grace that we may use the means of grace with diligence and earnestness." 1) But the very things which he here calls belonging to God's grace, he also expressly ascribes to unconverted men, with the words, "If, on the other hand, men 'who desire to be saved,' do what they are still able to do, even as unconverted men, namely, if they listen to God's word with diligence and earnestness, and consider the same-" 2) And God's glory, which is to be increased by beatification, is that he has left to all men, without exception, so much will-power, that they, as unconverted men, may behave themselves rightly towards the means of grace, themselves perform that on which everything is ultimately to depend. "Therefore," writes Blecher, "men who wish to be saved must hear and consider God's word with diligence and earnestness. In this matter alone men differ, that is, in that very matter in which they are responsible." 3) Let us not forget that Blecher has in mind here the unconverted man. And further it is said, "If, then, we have accepted the grace of God, we have by all means no merit." 4) Why not? Because God has done and is doing everything to bring us to faith and to raise us from spiritual death to spiritual life without our doing anything? Blecher continues: "For we have done no more than all others who are called can do, and must do, if they consider otherwise what serves their peace. 5) There we have it again. The natural man must do something certain, which he can also do as an unconverted man, in order to be converted and saved. Some do it and are converted. Others do not, and are not converted. And because both could do what they had to do in order to be saved, those who have done it have "no merit at all". This completes the synergistic jugglery with which one gives his "Lutheran" ideas before the public. It is Lutheran to say, "To God alone be all the glory!" That is why you shout it till you are hoarse; but you mean by it the "glory" that God has "left so much liberty of will" to man that he can do what matters, whether he is converted or not. It is Lutheran to say, "By grace alone!" therefore one preempts even the afflicted Missourians with this cry wherever possible; but one says to oneself that it "belongs to God's grace" that we can do that which actually makes the difference. It is Lutheran to say that we are converted and saved without our merit. So this shibboleth is also called with full cheeks, but it means that it is not merit that we do what we can do, and that it is not merit that we do what we can do.

1) P. 34. 2) P. 32. 3) P. 33. 4) P. 36. 5) P. 36.

and what all others can and must do. And if, in doing so, one frequently invokes the Concordia formula to the right and laments about the Missourians with all signs of indignation to the left and cries "Calvinism! Calvinism!" then there will be simple-minded people who will think you are Lutheran and not realize that you are a very ordinary synergist.

And synergism is just inherently rationalism. Pastor Bischer is evidence of this as well. He claims it as his ancestral right to infer and conclude in matters of election of grace. "Nowhere," he says, "does the Concordia formula forbid inference and reasoning where it depends on the divine will." 1) And so then, like his syneraistic arch-father Melanchthon with his "necesse est," he blithely infers and concludes, "We invoke the procedure of the Concordia formula and of the Apostle Paul, and conclude: Either God's grace can do all things, and no one can resist God's almighty grace, otherwise God's grace is not almighty, otherwise any thing is impossible to it, and almightiness is no longer almightiness; or, if God's grace is almighty, so that the few elect could not resist the effect of this almighty grace, although their reluctance is as obstinate as that of the other sinners was, and if God, in spite of his almightiness, overcomes only the reluctance of the elect, God's grace is not earnest. For if God had seriously willed, He would have been able to do so, as can be seen in the case of the elect, since there is no difference here; they are all sinners, and as such are stubborn by nature, and in the sight of God there is no residence of the person." 2) There we go again, a colorful dog that runs into you pretty regularly when his master, Synergism, is around. Yes, arguing this way has been part of the synergist's signature from early days, and Pastor Blecher's opus would not have been complete without such a rehearsal as a rationalist, synergist machination. The synergist just cannot take what is there, neither what is in Scripture, nor what is in the Symbols, nor what is in the Missourian Scriptures. The Scriptures do say that it is by the power of God that we have come to faith and are kept in the faith, but no, the synergist must have it differently. He writes, "God is able to do all things by his omnipotence, where and so far as God will work by his omnipotence. If, therefore, it was possible for God's omnipotence to overcome the natural reluctance of some men by His omnipotence, why should the arm of His omnipotence be too short to overcome the reluctance of all men, since it is true with respect to all men: "There is no difference here, they are all sinners," and in regard to God: 'Before God there is no respect of person'?"

1) S. 31. 2) S. 31. 3) Eph. 1, 19. - 2, 10. 1 Petr. 1, 5.

So it is nothing rnjt those statements of Scripture which ascribe to the power of God our blessedness. Or is it to be said that by the power of God is not meant God's omnipotence? What else? According to Eph. 1, 19. 20. 2, 5. 6. the power so that God converted us is the same power so that he raised Christ from the dead. Surely this is omnipotence? Scripture does not know of any other power of God, nor does the confession that our salvation is in the "almighty hand of our Saviour Jesus Christ. Even Pastor Blecher, in spite of himself, knows of no other power of God. He writes: "If, however, a portion of men are saved, while the majority are lost, this is a clear proof that God's omnipotence 1) has set a limit for itself, and that God uses His omnipotence 1) only to the extent that it is compatible with the freedom of moral beings." 2) Of course, Blecher has not really explained anything with this either, if he does not extend "freedom" to a field in which man is just completely unfree, spiritually dead, and entirely a servant of sin. Missouri simply leaves the sayings of Scripture of God's power, and God's grace, and the power of the means of grace, and the equal ruin of all natural men, and the universal redemption of all sinners, and the universal will of God's grace which is over all men, and the eternal election of God which is over the children of God only, unaltered and unmediated by arguments of his own reason. And this is quite reasonable; for the whole of Christian doctrine is precisely what God says, not what men raisonnir. But Blecher and other synergists on the one hand, and all Calvinists on the other, abuse their reason, and disputing either the power and grace of God, or the equal ruin and utter impotence of natural men, or particular election, or general redemption and the general will of grace, or the power of the means of grace, and employing their little finesses for the purpose. If one does not want to suffer such abuse of reason, they protest, as Blecher does: "It is too unreasonable if we should renounce all reason for the love of such a contradictory doctrine as the Missourian doctrine of election by grace." 3) Blecher then stands with pleasure beside the apostle Paul, who also said before Festus: "I speak true and reasonable words. Why does he not also emphasize the word "true"? That is what matters first, especially in theology. But Blech's theology and philosophy is neither true nor reasonable, and Paul would have beautifully forbidden himself such company, saying, "Since they thought to be wise, they have become fools."

Admittedly, we already have Pastor Blech's response to this reproach. He writes: "When Missouri answers us to this question: 'Your

1) Underlined by us. 2) P. 32. 3) P. 38. 4) S. 38.

rhymes, you conclude, you infer*, we return to them: but you blaspheme God!" 1) In other respects, too, our doctrine, or rather that which Bischer construes to us as our doctrine, is several times called "blasphemous." Pastor Blecher may make that up with God. In general, we have not set ourselves the task in this treatise of defending Missouri against an attack that is pathetic in every respect. It is not we who feel defiled by this pamphleteer, but the people who are responsible for Pastor Blecher should be made aware of what is attached to them in this work, which appears as a testimony from the Council, as having been commissioned by a pastoral conference and commended and recommended by a synodal body. We are truly also in favor of peace. It is true that we cannot, with Blecher, "look longingly for the time when there will be one flock and one shepherd, when .2) For we know that the time has long since come when there will be one flock and one shepherd, and we sing: "Now there is great peace without ceasing, all feud has now come to an end," and we fear that in Pastor Blecher's words of longing there is also a chiliastic horse's foot. If a true peace is to be established between ecclesiastical communities, then such annoyances as Pastor Blecher's writing and the recommendation of the "Herald" must be dealt with, the false teachings contained therein must be punished and fought down, and those who persistently hold to them must be put out. This will, however, be difficult in the Council. But should there not be some people there who, on such an occasion, would take heart and make a manly attempt to denounce such a pernicious theology and, if they persistently preach to deaf ears, "go out" themselves and shake the dust off their feet? And that is what some people in other circles should be told. Only in this way can peace really be served, by giving honor to the truth. A. G.

The captive Samson at the mill wheel of the Philistines.

(Continued.)

In 1844, the request of seven religious teachers at Leipzig schools for the reintroduction of the Apostolic Symbol at Confirmation aroused the Saxon Confessional Controversy, which continued to propagate itself; for the new Arians openly confessed that they no longer had the Christian faith; the middle-men from the actual Union Conferences, who did not yet want to give it up, admitted that they also did not harmonize with every point (1846, p. 339), but did not reject it, even though Strauss said, "I know better than the

1) S. 30. 2) S. 3.

most, how closely here ring to ring closes, from the birth out of Mary the Virgin to the Ascension and Second Coming, yes, from God the Father and Creator to the resurrection of the dead and eternal life" (Glaubenslehre, II, 89), so that one must either accept it completely or reject it altogether. Throughout Prussia the Schleiermacher school raised the storm, recalling the fears of their church father: "The ground is already lifting beneath our feet, where these gloomy larvae want to crawl out, from narrow religious circles, which declare all research outside that encirclement of an old letter to be satanic." "Driven out of each other and cut to pieces is everything that is held together by the unholy bonds of symbols. If there is no longer any point of union of this kind, if none of the seekers offers a system of religion claiming exclusive truth, but each only a peculiar, special representation, this seems the only means of ending that mischief." The intention of the "immortals with and without beards" who set this popular movement in motion and offered themselves as guides to the "mature people" is immediately expressed in the Berlin Declaration of August 15, 1845, in the opening words: "A party has asserted itself in the Protestant Church which holds rigidly to the version of Christianity as it inherited it from the beginnings of the Reformation." There was a fear that the Union Lutherans, who had gathered around the Protestant Church, would bring the symbols to dominance, after the rudest leaders of the friends of the light had been ousted from office at that time. The notorious hotbeds of the old rationalism in the small Thuringian principalities were also still diligently hatching ostrich eggs, from which agitators against Christ and his Gospel emerged, such as Dr. Schneemann, court preacher and senior consistorial councilor at Sondershausen, who in his own writing called the main and fundamental doctrine of Christianity, the Lutheran doctrine of reconciliation and justification through Christ, an "unchristian" one, "an outgrowth of faithful folly, such as paganism has no more devilish to show. (1846, p. 734.) The Prussian pastor Giese testified that the Union had protected him from taking an oath on the symbols, and that no power on earth should compel him to take an oath on the Bible doctrine as written in the symbols. He was "disgusted with the precautionary gluing together of strange elements in one and the same congregation, and with the good-natured covering over, or bridging over, of fundamental differences to the point of death. . . . A divorce is necessary. A cautious continuance and allowing of the present confused ecclesiastical relations brings the moral spirit of our people ever closer to complete bankruptcy and ruin." (Bekenntnisse eines Freigewerdenen. Altbg., 1846, p. 91.) The Bavarian pastor Lützelberger put his Strauß-

The young ostriches had nothing to criticize in him but this conscientiousness, which they were not used to in unbelievers, because they feared that one could expect the same from them. To some of these free Protestants it seemed natural to join together in free congregations outside the church, because they were fighting against the foundation of the church. The masses, however, did not want to know of any withdrawal, but only of an alliance in the church, which was completely overflowing with them. It became more and more evident that for the complete eradication of the preaching of the gospel in the state churches, nothing more would be needed than to organize the Philistine heaps into independent congregations and synods, independent of a church regime. Guericke wrote: "Verily, give us presbyteries and synods as representatives of the majorities of present congregations with lawful decisions in ecclesiastical matters - and the man of sin as a million-headed monster with One Opinion and One Tongue has appeared bodily." (1844, p. 830.) When deliberative synods were called together, Hengstenberg also openly expressed his fears that only popular assemblies would come out, which "lack the indispensable characteristic of church assemblies, without which only sham and robber synods can take place, the agreement with the essentials of the confession." (1845, p. 44 f.) In the Saxon Provincial Synod "only three-eighteenths of the synodists declared themselves in favor of the unconditional validity of the Holy Scriptures as the evangelical norm of faith, whereas fifteen-eighteenths openly confessed their deviation from this principle." (p. 71.) "When the separation into certain divisions had first taken place, a cry of love rang through the assembly: 'My brethren! Though we have separated, let us hold fast that we are not separated. Let us vow to God that we will hold each other dear! And from one mouth sounded an Amen like a song in a higher choir." (P. 110.) "A little comical" was this pathos to the saltless polemicist, who viewed the abomination of universal union only from the actor's point of view. Truth, however, had to sigh with Guericke: "Oh, if instead of the call of love the cry of a prophet Jeremiah had rung out over the desolate city, choked with tears, weeping at the waters of Babylon! Verily an amen from a mouth would not have been the answer; but to the gaping deep wound the probe would have been applied to heal, instead of sticking. But so it has been happily glued; so it has been whitewashed before a foundation of proper building was laid; so it has been cried peace, peace! before an honest fight was fought." (p. 254.) It was quite in keeping with the lying spirit of the Union, when in the synod members who rebelled against the rule of the Bible, "not members who had become apostates, but rather friends who were becoming friends of the evangelical church.

The Lutheran Church should "recognize" the Lutheran confession and, on the other hand, consider separated Lutherans to be enemies. (S. 204.)

At the outbreak of this struggle, aroused by Strauss, through which the cause became a matter for the people, one could say with Luther: "It is haste; blessed strife, sedition, and tumult, which God's word awakens." But the admonition was also necessary: "For the battle against the Philistines, if it is to be waged vigorously and successfully, it is also necessary that Israel repair and build its walls and towers; that those who go into the field carefully examine their armor, sharpen the edges of their swords, and not doubt their cause, but be sure of it in the Lord. Neh. 4, 17. f." (1844, p. 337.) Harleß, in his "critical treatment" of Strauss's work, remarked: "It would be our fault if we remained blind now." "While scholars spend time praising each other for their scholarship, congregations go to ruin. But I do not wish to wound my conscience with learned airs.... The fact that there is no longer an honest confession eats at the heart of our people. We do not want to make ourselves partakers of sin.... Whoever expresses such sentiments (as Strauss does) can never and under no condition be recognized as a member, let alone as a teacher, of the Protestant church." In Zurich Strauss also had bad luck. A revolution of the people arose against him in the whole canton, which offers enough for entertainment sheets of the interesting. He had to flee from the free Swiss country, not from the theologians, but from a people who, like Peter in the garden, took up the sword for Jesus against authorities and scholars. The believers of that time, however, were too happy to see a people that raised its fist in flaming zeal against an anti-Christian. They quickly felt strong again and underestimated the enemy. Whoever expressed the misgiving that the sword of the Spirit was lacking here was already looked upon askance. In Prussia one was also allowed to notice some influence on the church regiment. Therefore one was soon blind enough to see in the Newarian storms "the last glimmering of the rationalistic flame," and to quip about it: "A menagerie consisting only of a camele and a monkey, or a vulgar puppet show, may well be seen in villages, but not in towns." (1845, p. 33.) While we have no objection to Hengstenberg's remark, "Samson with his humor (Richt. 15, 3. ff.) has also his place in the kingdom of God. Some good-minded people who get excited about this joke, on which the: And he smote them hard both in the shoulders and in the loins," are vividly reminiscent in their fearfulness of those of Judah who wanted to bind Samson, saying, "Knowest thou not that the Philistines rule over us? why then hast thou done this to us? The holy men of God, under the old covenant, mock at us with a sneer, and with a sneer at us.

The most natural use of wit is here, where the greatest weakness of thought and the most insignificant ignorance show themselves as personified reason and science. 44; and if the use of wit was ever a natural one, it is so here, where the greatest weakness of thought and the poorest ignorance present themselves as the personified reason and science; those who have learned nothing, and forgotten nothing, loudly mouth progress; the manifest enemies of the church, in a ridiculous and vain effort, offer up everything to represent themselves as her friends." (P. 42.) The question could only be, whether jokes of this kind were of their time in the face of the churches which offered themselves as an open field of labor to the uncircumcised Turks. Apt was the recollection of v. Gerlach (not the theologian): "The man who would only know how to rightly interpret Gideon's example from all the sacred Scriptures would already be a good teacher of the right struggle. One does not find that the number or the warfare of the Midianites concerned him much. What mattered was his army. But this the Lord found not too small, but too great. They had to be reduced to three hundred before the battle. So do not be afraid, little army, if there are not many people on Mount Gilead." But the apostle, Eph. 6:12, "makes his adversaries great and mighty, so that he himself must have seemed quite small and powerless against them. But he knows the secret: his power is mighty in the weak. The more powerful his enemies, the more insurmountable his courage, the more glorious his certain victory. If we do it the other way round, we must fear that the result of our struggle will be the opposite. Even twenty years ago one often heard rationalism treated with cold contempt in the circles of the faithful." But it did not die away over this. Paul had equally mindless opponents. "But we do not find that he treats them contemptuously, contemptuously. Not flesh and blood, he says, not mere weak human opinions and human errors are opposed to us, but the evil spirits under heaven, who rule as princes and mighty men, as lords of the world, in the darkness of this world; the 'kind' of which the Son of God had prophesied that it would not go out except by prayer and fasting, that is, not by mere human wit, advances of the spirit of the age or of science, etc., but by the power of the Lord. - Is it not one of the most practical aspects of the Scriptural doctrine of Satan as the author of all sin and all error, that it shows us the kingdom of darkness as a great whole, and all the individual manifestations of sin and error outside of and especially in us only as ramifications of this great whole?" We must regard the army of our enemies "as a great whole, borne by more than human forces, against which nothing can be done with our power and we are soon lost. When one reads some of the pamphlets of our opponents, one would almost think that it was a singular idea of Pastors Uhlich and König that they put their reason above God's Word; of Pastor Sinte

nis, that he will not worship the Son of God; of Pastor Wislicenus, that he will not acknowledge him to be the Son of God. But this is not the way the matter really is." (p. 62 ff.) There was nothing to be gained by riding high. The Protestant Church had to confess: "The time of religious rationalism and indifferentism is often regarded as a past, scientifically overcome, ecclesiastically repaired one. The general idea is that it was followed decades ago by a new revival, which has asserted itself and is still asserting itself not only in scientific but also in practical ways. We do not wish to dispute these two historical facts, but we must add: 1. that the former, modest rationalism has turned into conscious unbelief, into brazen pantheism and atheism; 2. that the new revival has benefited not so much the church as individual subjects. At the present time, therefore, the Christian Church, and indeed in all its divisions and subdivisions, seems to be facing ruin and decay, dissolution and disintegration into atoms, fragmentation and separation to the point of isolation, and in part this process of disintegration is not imminent, but has long since occurred." (1849, p. 126.) No more Lutheran congregations were found within the state churches, and the state church at all incapable of forming Christian congregations. Pastor Kunze of Berlin called the attention of the Wittenberg Church Congress of 1848 "vigorously to the fact that we had no army behind us, since^ our congregations had already joined with the enemy." (1848, p. 806.) "Nowhere can it be asserted that the ecclesiastical faith is actually the prevailing one; rather, unbelief and false doctrine threaten everywhere to take up a still firmer seat in many congregations than they have had hitherto." (1849, p. 546.) There are certainly still efforts "to restore a church system that has decayed inwardly and outwardly," one thought in Hesse, "but to really gather again under the banner of the Lutheran church the congregations that are now still mostly given over to the preaching of unbelief and half-belief, that could only be expected by a very blind man." (1850, p. 404.) In Prussia it was sought to order congregations according to the principle that the multitude was the congregation, quite apart from the faith; but it was not possible to arrive at a Christian congregational order. The general visitations ordered in the fifties discovered nothing more than that the old Christian congregations had long since been buried, even if it did not look as terrible everywhere as in those regions of Hesse, Baden and the Palatinate where the Hessian fly, "Lucifer, the Southwest German church devil" (a newspaper), dwelt. The churchyard in one place may have a somewhat finer form than in another, but the whole country was a field of death. The Christians no longer appealed to the congregations against the unbelievers. The Protestant Church only knew about the "people" in the

Church, under which pastors must seek and prepare stones for the building of churches; but a visible orthodox congregation it no longer knew. The first Prussian General Synod immediately took such a position on the Apostolic, Nicene, and Athanasian symbols that Christians had misgivings as to whether they might still participate in synodal elections at all. Their Commission declared that among the theologians "who had defended the dogmas of the Church with scientific earnestness, there was not a single one who had continued to build on Athanasian concepts. Is it now, perhaps, too bold, too immodest, to undertake a rejuvenation of the symbol, a prelude to it?" The Ev. Kzt. wrote: "Socinianism and Arminianism left as much of the Confession standing as the Synod." "If the matter goes on in this way, that at synods, which are held under the auspices of the church government and with the personal participation of those high up in it, the confessions of the church are called in question and criticisms are exposed; that votes are taken even on the baptismal confession, and the majority declare themselves against it; that by majority resolutions the fundamental doctrines of the church are rejected, then the weak in faith must be annoyed, the unfaithful encouraged to storm, the faithful filled with displeasure and aversion." (1847, pp. 21. 29. 35 f.) The only consolation that was held fast in this touching of the foundations was that one still had a hold on the church authorities, and that they did not take over the execution of the synodal resolutions. They clung to this. Therefore one worked with great diligence against the separation of church and state, although the Prussian king himself called this connection an abnormality and was ready to give back to the church its regiment. (1848, p. 31.) "She must not, for conscience' sake, accept the restitution of those rights and duties offered to her," it was said; for otherwise "the supremacy would drive the Church out of the Church"; the Church "would lose a support, an authority, in the connection with the State, . . . and even if the true church itself, which forms the core of the whole corporation, should not suffer from this, it would nevertheless only too soon have to withdraw from majority despotism, so as not to suffer shipwreck itself, so as not to deny the confession and thereby lose its external rights." (1849, p. 188.) It was believed that under the protection of the State one could "look at the lion or tiger behind the bars in the menagerie" (1847, p. 590); it could not walk about freely here and seek which one it devoured. The old evil enemy played his game with the Christians and let the Israel of God be trampled on by the Philistine mob, but blinded Samson, that is, those leaders of the Christian people who until then had borne many a good testimony even under Philistine rule and had judged the world with God's word, were led away to the Philistine mill by the arm of flesh on which they relied. (To be continued.)

Literature.

Ten sermons on the justification of the sinner before God. By D. Tilemann Heßhusius. St. Louis, Mo. Concordia Publishing House Price: 50 cents.

Of this article, which the papists curse, and which is for the most part a deep secret to the sects, Hesshusius says in the preface: "I have also wished to treat this principal article of justification the more extensively and with more diligence, and to preserve it with many testimonies of Scripture, considering that it is almost the most distinguished, the most all-necessary, and the most all-saving, and is like the purpose to which the whole Scripture of the Old and New Testament, with all prophecies, sayings, doctrines, and admonitions, aims; From which also, like a fountain of salvation, all the other articles of faith flow, and are all gathered together again in it; wherefore it follows, that where this article of the justification of the sinner before God is taught and practised thoroughly in all points, pure and unadulterated, by virtue of holy Scripture, without any adulteration or human addition, there must immediately a light arise from all the other articles of faith, and some seduction may not soon creep in. Again, if this main point be darkened or adulterated, many a seduction and error must follow in other doctrines also, and scarcely can any article of Christian faith remain pure; or if ever anything be left unadulterated, it is yet without all use and force, because the above-mentioned main source is obstructed by false doctrine." - To learn to understand and preach this article of justification better and better must therefore remain our main goal, and the present sermons are of no small service in this regard. F. B.

Christian Stock's Homiletic Real Lexicon. Newly reprinted and increased with added translation of the Latin and Greek citations. St. Louis, Mo. published by L. Volkening. 4°. 1059 pp. Price: $6.00.

In 1866 this old work, which first appeared in 1725, was republished by the present publisher and presented to our ministry. This new edition was sold out over the years, so that the work was no longer available in bookstores. Some time ago, the publisher decided to publish a new edition of the work, which is now available. It is therefore fitting, and may be of service to some, that we should again call attention to this useful work, which will serve many ministers well in the preparation of their sermons. We can hardly better characterize this book than by reprinting here the words with which the blessed Dr. Walther once introduced and recommended the earlier edition of this work in the twelfth volume of this journal. He writes: "The Homiletic Real Lexicon contains, in alphabetical order, not a disorderly mass of all kinds of useful aphorisms about everything that can be the subject of a sermon or spiritual discourse, but a brief outline of the thought-process contained in the subject, arranged in a thoroughly natural way from the practical point of view, and divided into its parts. In this, all doctrines are thoroughly proved from Scripture; where it is a matter of what man is to do and not to do, the motives are given; all kinds of lovely, sensual parables and proving examples are added, and especially apt sayings of the church fathers, other Christian writers, and even strange testimonies of pagan scribes are interspersed. The work does not contain small sermons on all kinds of topics; it does not want to relieve the preacher of his work, but to make it easier for him. It only wants to show him the golden veins of divine truth and then leave it to him to exploit them according to his own needs. It does not want to make research unnecessary for him, but it wants to help him in such a way that he can go about the work with joy and courage. If a preacher decides to preach on any subject, he is allowed to

If the reader can only look up the noun, the lexicon enables him to survey the matter to be treated by him according to its extent and its limits and to classify it correctly..... Especially important should be the help which the work affords for sermons, not on the evangelical and epistolary pericopes, on which so many other aids are available, but for all kinds of other casual sermons and discourses, e. g. for confessional, funeral, marriage, passion, penitential, harvest, thanksgiving and similar sermons; although there is hardly a subject to be treated on the basis of a Sunday or feast day pericope, for the thorough treatment of which our Real-Lexikon could not provide the most desirable help." The work is introduced by a preface by J. G. Walch, which deals with the right preparation for the sermon and the right characteristics of such, and contains estimable hints. The external equipment, paper, printing and binding, is good. The work is, however, costly, but considering what is offered, the price is not too high. G. M.

Ecclesiastical contemporary history.

I. America.

Sabbath raving in General Council. The "Lutheran Church Gazette" of Philadelphia, in the number of March 2, rebukes the following mischief: "In Philadelphia, the English Lutheran clergyman, Rev. G. C. Loos, had invited the Methodist preacher, Rev. Dr. T. T. Mutchler, to preach a sermon on the -holy Sabbath on Invocavit Sunday (February 24, 1901) at the English Lutheran Bethlehem Church, and had also announced this through the 'Ledger' the day before. If Father Loos were a Lutheran of the General Synod, we would say nothing at all. But when a man of the Pennsylvania Synod, educated in our College and Seminary, has an American Methodist preacher preach to his Lutheran congregation what the -holy Sabbaths are, we must yet raise our voice against it. Has this Methodist, who is the secretary of the so-called 'Sabbath Association,' set forth to the Lutheran congregation what God's Word and Luther's doctrine of the 'holy Sabbath' teach? ' By no means." The "Kirchenblatt" adds: "If we compare with this loose activity in the Lutheran Church what Rev. J. A. W. Haas wrote in his article last week (Feb. 21) in the ^utdoran' on p. 5: 'There is a German na- tivism, a Swedish nativism, an English nativism. When a number of Germans put on their program enmity to 'Holy Sabbath, Holy Temperance,' they show not the balance of Lutheran faith, but the animosity of German nativism to the American spirit' - so we must declare, this latter is as untrue as the former is a gross injustice in the Lutheran Church. ... That the 'American spirit' is un-Lutheran in regard to the doctrine of the 'holy Sabbath' and the 'holy temperance' ... is un-Lutheran, as every faithful Lutheran knows. We German Lutherans therefore testify against this unbiblical 'American spirit', we do not fraternize with the above Methodist preacher, nor do we let him preach in our German Lutheran churches about the 'holy Sabbath'. Nor do we teach in our German churches that Sunday is a 'freedom of the flesh', but with all seriousness give our congregations the correct biblical, Lutheran explanation. As our readers know, a professor at our seminary once wrote a nasty article against the Lutheran missionary festival in Philadelphia, equating it with a drunken picnic. He concluded:

'We have a right to demand that such offense shall not be repeated.' This was 'American spirit', it was the question of the 'Holy Sabbath'. At that feast neither beer nor wine was served, only Lutheran songs were sung, Lutheran sermons preached and prayers said. But 'American nativism' declared, 'We have a right to demand.' When such seeds sprout hearts of students is scattered, shall we be surprised when young preachers put Methodists in their pulpits to preach the doctrine of the 'American Sabbath' to the congregation?" - We would add: Some Lutheran pastors who identify themselves with the "American" Sabbath and Temperance movement do not mean so evil. They do not want to make the false doctrine which the sectarian churches lead about the Sabbath and Prohibition their own. They think the Prohibition and Sabbath movements are only a good civil order. But for this very reason it is wrong, a gross mischief, and a grave annoyance when Lutheran pastors as pastors, when even whole conferences and synods, advocate the Sabbath and Prohibition movement. It is possible for Lutherans as citizens to consider Prohibition and Sunday legislation a good civil order, and they may also advocate it as citizens at the ballot box and otherwise. But the matter is immediately reversed as soon as they do so in their capacity as Lutheran Christians or as a church. What the church is to teach and demand is prescribed in God's Word. She can do nothing away from it, but she should add nothing to it either. Now when the church, that is, pastors as pastors, conferences, and synods, advocate "prohibition" and the "Sabbath," which are not commanded in God's Word, they do gross mischief and give grievous offence, by blurring the distinction between church and state, confusing the consciences, etc. In addition to this, it is not uncommon for the false preachers of sects to stand behind state legislation, and this is sometimes expressed in the phraseology of the legal provisions. Incidentally, the General Council has never been clean with regard to the correct doctrine of Sunday. There is not only a lack of the right use of Christian doctrine in practice. There are, as the "Kirchenblatt" also indicates, people who are still Jewish in doctrine.

F. P.

The Beatific Faith. "The Lutheran World" writes: "It is a significant and very encouraging symptom of modern theology that the longer the more it shakes off the intellectualistic conception of faith.... The 'Watchman' says: 'Christian faith, beatific faith, is essentially a disposition of the soul, a position towards moral and spiritual truth.' ... It was the same with Cornelius. The declaration, In all manner of people, he that feareth him, and doeth right, is acceptable to him, δεκτός *αντώ έστί*, should not be emptied of its natural meaning. Our ideas of faith, and of the conditions of acceptance with God, must be adapted to it. Cornelius had the right heart position to the truth he had, and therefore God accepted him, although he had never heard of Christ. His moral position made it certain that he would accept Christ if he knew him.' ... Of course knowledge accompanies faith as well as good works, but the former is no more a part of it than the latter, and therefore should not be confused with it. A man may have a very defective, even a false, idea of the object of his faith, but the main thing is his attitude to the object itself.

In the words of the 'Watchman: 'The fate of the soul depends chiefly on its own position in relation to the truth which it has.'" These are alarming sentences, in which the main thing is concealed. According to Scripture and the Lutheran confession, not any trust in any truth that one has is saving faith, but only the certain trust, wrought by the Holy Spirit, in the one certain truth of the gospel, namely, that God has forgiven all my sins without my merit, out of pure grace, for the sake of Christ's vicarious obedience. In the Apology it is said: "Therefore the faith which makes pious and just in God's sight is not this alone, that I know the histories of how Christ was born, suffered, etc. (the devils also know this), but is the certainty or certain strong confidence in the heart, since I believe with all my heart the promise of God to be certain and true, by which forgiveness of sin, grace, and all salvation are offered to me without my merit, through the Mediator Christ." (Müller, p. 95.) Further, p. 96: "Therefore, as often as we speak of the faith that justifies, or fide justificante, these three pieces or objecta are always with each other. First, the divine promise; secondly, that the same obtains grace freely without merit; thirdly, that Christ's blood and merit is the treasure by which sin is paid for." And as for Cornelius in particular, whom enthusiasts and rationalists have always held in their favor, Luther writes in the Schmalkaldic Articles: "And Cornelius Act. on the 10th had long before heard among the Jews of the Messiah to come, by which he was justified to God, and his prayer and alms were acceptable in such faith (as Lucas calls him just and godly), and could not believe nor be just without such previous word or hearing. But St. Peter must reveal to him that the Messiah (in whom he had believed until now) had now come, and that his faith in the "Messiah to come" did not keep him captive with the hardened unbelieving Jews, but that he knew that he must now be saved through the present Messiah, and not deny or persecute him with the Jews." (Müller, p. 322.) - If the "World" does not want to go astray itself and lead others astray in the article by which the church stands and falls, it should study the Lutheran Confessions, especially the Apology, instead of modern theologians. F. B.

Revision of the Presbyterian Confession. On February **12,** as reported in The Presbyterian, a meeting of the Creed-Revision Committee was held in Washington, and the following report was adopted: "The Committee for Revision of the Confession (thirteen members out of sixteen were present) came to the following conclusions: 1. All agreed that a change in the Confession was necessary. 2. the majority of the present members agreed to recommend to the General Assembly that a supplemental explanatory statement be added to the Confession to cover certain points in the Confession of Faith and also to include statements concerning the doctrine of the Holy Spirit, of mission, and of God's love for all men." The minority demands a new confession and eagerly prepares for battle, but according to the judgment of the "Presbyterian" has little chance of success. The third party, which has its organ in the "Presbyterian," wants neither a new confession nor explanatory additions. Their watchword is, "Let good enough alone." "The whole question"-writes the paper just referred to-"will now come before the General Assembly next spring, and be fought out there. We

hold out the prospect of an eventful, protracted and memorable discussion. The result, however, will depend largely on the character of the representatives of which the body is composed." In radical and conservative papers the Presbyterians are already being called upon to elect representatives who can accurately reflect their views and also publicly represent them. - Two things are certain: first, that the confession of the Presbyterians is in need of a thorough revision, and second, that the Presbyterians can make a correct revision only when they have ceased to be Presbyterians and have become Lutherans.

F. B.

"Science and Health with Key to the Scriptures." Mrs. Eddy now claims that she is only the writer of this work, but that God is the actual author. In the "Christian Science Sentinel" Mrs. Eddy writes: "I should blush to speak of 'Science and Health with Key to the Scriptures' in this way.

I should write as I have written if the book were of human origin and I were the author of it apart from God. But since I was only the scribe echoing the harmonies of heaven in divine metaphysics, I cannot be too modest in my judgment of the Christian Science Textbook." This assertion is consistent with the nonsensical statements made in a trial in New York some weeks ago by adherents of Christian Science, to the effect that with their prayers they can not only heal sick men and animals, but also make plants grow, clocks go, and organs repair. If, by the way, Mrs. Eddy disclaims the authorship of her book, what right has she to claim the profitable copyright of it?

F. B.

On the Characteristics of Americanism in the Pabst Church. As is well known, Archbishop Ireland of St. Paul is regarded as the representative of a liberal Catholicism called Americanism. But what a blind and fanatical Papist Ireland is is evident from the speech, very beautiful in style, which he delivered at St. Paul after returning from his last trip to Rome. The speech is before us in a St. Paul newspaper. Ireland began his speech with the words, "Rome! How much does that word mean to the children of the Holy Church! What holy thoughts it produces in their minds! What deep stirrings it awakens in their hearts! To them Rome is the seat of the spiritual empire of the world. The city of Peter, 1) the holy city, in truth 'the city of souls ... I have been in Rome as an obedient steward of a part of the kingdom of Christ. I have offered my homage to him who rules over the whole kingdom in Christ's name" - should be: against Christ, Matth. 23, 8. To him I have given an account of my labors. To you now, faithful Catholics of the diocese of St. Paul, of which I have been the representative and mouth, I must communicate something of what I observed and felt while I visited Rome." And what did Ireland "observe" and "feel" in Rome? He says, "Rome at once sets before one the Church of Christ in her two chief attributes- her generality and her unity." How do you suppose Ireland "observed" and "felt" that in Rome? Simple! Not merely "observed" and "felt," but saw, properly saw Ireland the "generality" and the "unity." Let us hear him further. Concerning the "generality" he says: "I was standing there one morning in a hall of the Vatican palace. ... Leo was there, twenty members of the senate of the church were

1) So called because Peter had not been bishop there, as lucus a non lucendo. F. P.

Bishops and prelates from various nations were there. With my eyes I saw there, besides many sons of Italy, a Portuguese, a Spaniard, a Pole, a Frenchman, an African, three Maronite bishops from Mount Lebanon, I myself pictured distant America." This was the generality of the Church; the nations bore witness to it." So Ireland of St. Paul saw the generality (catholicity) of the Church in Rome with his own eyes! The proof is complete when two little things are added. It is only necessary to suppose that it is not faith in Christ, the Saviour of sinners, - for this faith is invisible - but the habit, the episcopal robe, and the like, which can be seen with the eyes and grasped with the hands, that makes the member of the Christian Church. Then we need only assume the trifle that Ireland of St. Paul is the whole of American Christendom, the Frenchman the whole of French Christendom, the Portuguese the whole of Portuguese Christendom, and so on. These two trifles assumed, Ireland really saw in Rome the generality of the Christian Church. But Ireland also saw in Rome the unity of the Christian Church. How? He says, "We all looked reverently on Leo. We bowed before him as our chief (chieftain), and so were one in love of heart. We all believed what he believed, and were thus one in our spiritual obedience to Christ's teachings. How truly, said I to myself, is the present church . . one such as Christ would have it to be." This is how Ireland in Rome saw the unity of the Church. The matter is still almost simpler here, as with generality. It is only necessary to suppose that God the Father did not say, "This is my dear Son, him ye shall hear" (Matt. 17:5.), but, "There is the dear Roman Pontiff, him ye shall see, and believe what he believes." With this little alteration of Scripture words, all is substantially in order, and has Ireland at Rome "observed," "felt," and "seen" the unity of the Church. Further, Ireland calls today's Christian church virtually "the church of Leo" (the church of Leo)! "I was honoured at Leo's invitation" - Ireland adds - "to address the congregation. How easy it was for me, under such inspirations, to let words of Catholic faith and obedience flow forth." This is Ireland, the representative of "liberal" Catholicism in the United States! Such a deluded, childish, foolish Pabst servant is the man whom ecclesiastical and unchurched Americans have trusted to reform the American Catholic Church! In order that nothing should be lacking in his subservience to the pope, Ireland then in the further course of his speech long and broadly advocates the secular rule of the pope. The argument with which he leads the dear Catholics of St. Paul by the nose goes something like this: The Pope has to command all nations what they shall do and not do, also their princes and governments (it is up to him "to command kings and governments"). But if the pope is the subject of another government, or in any way dependent on it, his edicts, which he must issue to all nations and governments, become suspect. For they go out with a suspicion that they are issued in the interest of the country in which he is a citizen. The Emperors of Russia and Prussia (?) would have little respect for an edict of a subject of Victor Immanuel. Therefore the pope must necessarily be secularly sovereign and have "temporal power". This argument comes down to the purest humbug. The thing is this: men are either non-papists or papists. The non

Papists do not recognize the authority of the pope, whether the pope is sovereign or not. They reject the pope's commands as an impertinence. But the papists, who "believe what the pope believes," hold the pope to be infallible even "in the present captivity." Wherefore, then, the secular rule? F. P.

Preaching of the Law among the Sects. The main reproach we have to make against the sects is that they seldom preach the gospel of the forgiveness of sins through faith in Christ. But the other complaint is also justified: The cults do not preach the law rightly. Some weeks ago a layman wrote: "It seems rude to imply that there are now still sinners except saloon-keepers, gamblers, and other reprehensibles, who war upon the public. These very disreputable characters are held up to contempt, and are cast down in sharp and downright spiteful terms, as if they were the embodiment of all transgressions of the divine law. From no part of these speeches, however, can one draw the conclusion that there could also be sinners among the honored people in the pews." - Here is one reason why it cannot be said that the sects preach the law rightly. They only punish some gross transgressions, and almost never speak of the fundamental evil of original sin, that we do not fear, love, and trust God, wherein all unregenerate men are alike. A second reason is that the sects often practice such things which God has neither forbidden nor commanded, thus punishing not real but self-made sins, especially offenses against the two fundamental articles of all sects, the Sabbath and abstinence. To preach the law is not to preach the commandments of men, but of God. Finally, the sects preach the law only rarely in order to bring people to the realization that they are lost and damned sinners and cannot be saved without a Savior, but rather to spur them on to pagan works. The fruits of such preaching of the law are, on the one hand, virtuous, self-righteous Pharisees who exalt themselves above publicans and sinners, and, on the other hand, outward, social "conversions" without a true change of heart. These are exceptions, if law and gospel are rightly preached among the sects. F. B.

Bible Study. "The modern world" - writes "The Churchman" - "is searching the Scriptures with a zeal such as no former generation has exhibited. At no time has there been such a general and deeply penetrating study of the Bible as at the present day. In Europe and America, everywhere we meet with the same phenomenon. It is true of the Roman community, it is true of the Protestant churches of northern Europe, it is true of England and America. Everywhere we find an eagerness to test the testimony, to cross-examine the witnesses, and to get at the message from above which all believe to be there. The world has zeal, and the longer the more it will become a zeal with understanding." - No doubt the colours here are much too thickly applied, for which we could also adduce numerous proofs. But even if we admit that the Bible is much studied in our time, there is no question that at no time has Bible study been so wrong and unfruitful as it is in our time. The presuppositions are often wrong, the methods wrong, and the purposes of modern Bible study wrong. The only correct way of studying the Bible, but one that is still seldom practiced, is to regard the Scriptures as the inspired Word of God, to sit down at their feet in faith, in order to listen to what

The great majority of Bible scholars and readers today, however, consider the Scriptures to be at most a human account of divine revelation; they subject the Scriptures to the judgment of their super-intelligent reason. The great majority of Bible scholars and readers today, however, consider the Scriptures at most a human report of the divine revelation; they subject the Scriptures to the judgment of their super-smart reason, decide critically which facts and teachings of the Scriptures are acceptable and which are not, and suck from it not consolation against sin by adhering to what Christ has done for us, but all kinds of virtue teachings from the **example of** Christ **for the** purpose of moral improvement of individuals and all kinds of economic and social reforms. Right Bible readers have become rare birds. F. B.

What should be preached? "Some ways of preaching," writes The Congregationalist, "which were once popular, no longer hold good. Some doctrines, once powerful and still delicious to some pious hearts, no longer command wide respect. But preaching, which addresses itself to the existing moral sense of the people, never stood in higher esteem than now." The following are then enumerated by the above-mentioned paper as objects on which one might preach with success: "Civil and religious liberty, the comfort and dignity of ordinary popular life, equal distribution of goods, opportunity to obtain the necessities and comforts of life and to succeed in honorable employment, purity of legislation, the power of conscience and justice over the actions of the people, security of life and property against crime, the predominance of public sentiment over party spirit, the dignity of man and woman, etc." - The judgment sounds harsh, and many may not hear it, but it is true: from most sectarian pulpits the preaching of repentance and forgiveness of sins commanded by Christ is principally excluded as obsolete. F. B.

Doctrine and Life. The infamous Parkhurst said in his speech on February 3: "The value of the Confessions and orthodoxy lies only in what they contribute to a man becoming in his heart what Christ was. And if a man has become that, I do not care whether he has become it by being orthodox or heterodox, a Lutheran or a Wesleyan, a Calvinist or a heretic. The best doctrine is that which does most to make a man like God, and the best denomination is that which graduates the most excellent and most saints." - This is a sample of the phrases with which "famous" orators, such as Parkhurst and Talmage, are wont to impress the unthinking multitude. If what Parkhurst says were true, Christ should not have said to his disciples, "If ye abide in my speech, ye are my right disciples," but the reverse, "Preach what ye will, if ye will but make men like unto God." But even apart from the sheer numberless passages of Scripture which exhort preachers to preach only pure doctrine, and hearers to hear only right teachers, to every thinking man Parkhurst's talk is a lazy, senseless babble. Opposite causes, light and darkness, cannot have the same effects. And the assertion that one can become a saint just as well by heresy as by its opposite, orthodoxy, is sheer nonsense. F. B.

Mrs. Nation and the Series. That the sects have lost the unerring standard of the divine word, not only in matters of faith, but also of life, is again evident from the position which they have taken to the great

part in the wild goings-on of Mrs. Nation in Kansas. Not only does the W. C. T. U. approve of what she is doing, but many sectarian papers are full of praise; indeed, preachers are making common cause with her. Unfortunately, there is also no lack of Lutheran papers that again side with the enthusiasts in this matter. For instance, "The Lutheran World" writes: "As to the charge that she - Mrs. Nation - is insane, the writer thinks her perfectly reasonable, and that it would be a blessing to morality and temperance if we had a thousand Mrs. Nations to direct public opinion against the evil of booze. She is fearful in earnest, and one gives her right as soon as one comes in contact with her." The "Lutheran Observer" speaks similarly. In these words the writer approves: 1. indignation against the authorities, 2. arbitrary destruction of other people's property, and 3. immoral stepping out of the boundaries set for her by God. -The enthusiasm which seeks the norm of its faith and action in itself is, as experience has so often taught, a standing danger, especially for the State. F. B.

Concessions to Unbelief. How much Christianity should and could concede to modern unbelief, "The Churchman" thus writes: "The Christian investigator has no interest at all in denying any verified conclusion of the science of evolution. On the contrary, he will welcome with admiration and gratitude all that it really discovers, as as many revelations of the creative methods of the divine Father whom he worships. Yes, perhaps he will feel compelled to go even further. Out of respect for the just demands of modern science and the new terminology of modern thought, he may find himself compelled to reformulate the dogmas of his faith for the present age, to adapt them anew to it, and to gain anew the right focus for the truths of it. But one thing he will not do. He will not abandon his faith in the fatherhood of God, and in the filial relation of man to God, as the true foundation of the social order, or his faith in a good God, who controls all the forces of evolution, the true source of social progress." - "The Churchman" is thus ready, for the love of science, to throw overboard all specifically Christian doctrines, and to be content with quite a few carriers of the old rationalism. And this is praised as a great advance that the 19th century has made in religion!
F. B.

II. foreign countries.

The editor of the "Meckl. Kirchen- und Zeitbl.", Fr. Kliefoth, in a review of an essay by Fr. Wollenberg-Güstrow in the journal "Der alte Glaube" (The Old Faith) on the last things, opposes this and advocates the justification of chiliasm; also a "progress" on the path of the decline of the Mecklenburg regional church. He likewise desires freedom for the "question of Sheol as the abode of those who died before Christ" ("Limbus patrum" of the Roman Church), "and of the condition of the heathen who have not heard the Gospel in life." To Wollenberg's question: why do we trouble ourselves about the heathen, when they have the possibility of conversion after death, he answers, among other things, with the counter-question: "And has the acceptance of the Gospel for the heathen, while he lives on earth, no meaning at all? Does Christianity then grant nothing but a mere expectation of heaven?" This reminds us vividly of the answer which our unbelieving Reli-

Kliefoth gave the following words to the teacher at the Rostock Gymnasium, Dr. Holsten (later professor in Bern and Heidelberg): "Do you want to withhold the blessings of culture from the heathen? Kliefoth also advocates the acceptance of an intercession of the blessed in heaven for their relatives on earth, calling this a "friendly," indeed, "consoling thought."

"Allgemeine Evangelisch-Lutherische Kirchenzeitung." The new editor of this newspaper, Dr. Hölscher, writes in the issue of February 1: "After Herr Geheimer Rath Professor Dr. Luthardt, after 32 years of richly blessed work, has resigned the editorship of this 'Kirchenzeitung' and entrusted it to other hands, it is necessary for me as the new editor to express a word of greeting to the faithful co-workers and to the whole circle of readers and to ask them to keep their confidence in the 'Kirchenzeitung'. They should be certain from the outset that the 'Kirchenzeitung' will not take a new course under the new management." What task the "Kirchenzeitung" has set itself for the future is stated in the following words: "Its task internally cannot be to try to settle the theological differences of our church by way of debate, but it must leave this task to scientific theological negotiation in the relevant journals and the like. Rather, considering that a church is not a school, and thus must allow for diversity of opinion within itself, it must do justice to the various opinions, insofar as they move on the common ground of the Lutheran Confession and submit to the standard of this Confession; and by emphasizing and representing this common ground, as well as by placing all individual questions under the judgment of the Confession, it should seek to strengthen the consciousness of fellowship and togetherness, and thus become a means of gathering and a bond of unity. - Externally, however, it must stand up for the faith which our church professes against the spirit of unbelief and a false world Christianity, as well as for the right and independence of the Lutheran church against the spirit of unionism and its efforts." - Inwardly, then, the "Kirchenzeitung" wants to tolerate and cultivate unionism, and outwardly it wants to fight it: it wants to punish in others what it leaves unpunished in itself!

F.B.

Independence of Church History from Dogmatic Standards. The "A. E. L. K." reports: "Prof. D. tzegler in Tübingen, Weizsäcker's successor, held his inaugural lecture on January 10 on the subject: 'Church History or Christian History of Religion?' A future programme has been set up by a young, not sharply defined direction in theology, which contains the demand: The Christian history of religion is to be incorporated as a single part of the general history of religion, thus expressing its independence of dogmatic standards, the historical character of its work directed only to the investigation of the historical phenomenon 'religion'. The basic features of "this new direction are therefore: unbiased, purely historical research, renunciation of dogmatic evaluation; everywhere a conception of religion is effective which wants to recognize its living essence unfolding in history, as it does not appear in the derived systems of church and theology, but in the personality of the great creative spirits; religion not in the spiritualistic dilution, as theology easily undertakes, but in its powerful originality. D. Hegler admits to the

Hegler, however, cannot agree with the demand to transform the history of the church into a 'Christian history of religion' without presuppositions and completely detached from dogmatics. Nevertheless, Hegler cannot agree with the demand to transform church history into a 'Christian history of religion' without preconditions and completely detached from dogmatics. For one thing, the renunciation of training in dogmatics and philosophy would mean dilettantism for anyone who is to work in the history of Christianity, despite the most exact historical method. The modern historiographical enterprise contains dangers: fragmentation into individual work which loses its connection with the whole, uncertainty in basic concepts. Then the representatives of that modern Christian history of religion (e. g. Duhm, Lagarde) cannot after all carry out the demand of absolute presuppositionlessness. Just as little the equality of the religions is really carried out. Also the detachment of a history of Christianity from all ecclesiastical thoughts and interests is not feasible in reality. Historical theology has always wanted to understand Christianity in history and thus to render a service to the church. The name 'church history' therefore continues to have its right and its good sense." - If Christianity were nothing but an excellent type of naturally developed religions, then the new theological direction of which Hegler speaks would not be at all wrong when it treats the Christian religion as a species coordinated with the pagan religions and wants to recognize it not from dogmas but from facts, the ultimate source of all natural knowledge. But if Christianity is not a religion that has become natural, not a mere evolution of natural religious feeling, but a supernatural religion revealed by God, revealed in the inspired word of holy Scripture, then there is also only a dogmatic, doctrinal Christianity, the fruit and effect of which is the living Christianity of the individual, which consists essentially in man's believing the teaching of Scripture that God has forgiven him sin for Christ's sake. The history of Christianity and of the church can therefore be nothing other than the record of how the teachings of Scripture have been proclaimed, accepted, contested, and defended, and what fruits they have yielded. The history of the church is essentially the history of dogma and can only be understood in the light of the teachings of sacred Scripture.

F. B.

D. Adolf Harnack on Sacred Matters. During the change of rector of the Berlin University, Harnack gave a speech on "Socrates and the Old Church," in which, as the "E. K. Z." reports, he expresses himself, among other things, as follows: "In the last judgment" (about Socrates having had a rooster slaughtered for Aesculapius at the hour of his death) "Tertullian and Lactantius dared to touch the most sacred memory of antiquity, their gospel, as it were-the dying Socrates. The strength of soul which he demonstrated at the hour of death, his last speeches, the testimony which he bore in word and deed to the nobility and immortality of the soul, had made him a saint of antiquity. All the rest of him and his teaching had faded and been forgotten; no one paid any attention to it; the Confessor and martyr shone all the brighter. This Tertullian dared to attack and drag into the dust, and why? Because at the hour of his death he had commanded Aesculapius to slaughter a cock! All the Greek apologists have passed over this dark and embarrassing point in silence; but even Tertullian felt that he could not tear down the wonderful greatness of the dying Socrates by the one reference to the cock-sacrifice. If he wished to destroy the gospel of antiquity in the conviction that not truly great, not truly great, not truly great, not truly great, not truly great, not truly great, not truly great, not truly great, not truly great, not truly great

could have been pure and holy, who lacked revelation and still sacrificed to the demons, he had to destroy step by step all the glorious things which Plato had reported in the Phaedo and elsewhere by the dying Socrates." - He who, like Harnack, denies with the Ritschlians the reconciliation of God in Christ, is himself a heathen, and cannot also judge of the heathen Socrates spiritually, but only heathenishly and carnally. F. B.

Evangelischer Kirchbau-Verein für Berlin. In the annual report of this association presented to the **11th** General Assembly on January 21, 1901 and reported by the "E. K. Z." it says: "When we held last year's annual meeting, we celebrated the tenth anniversary of our church building association. With gratitude to God we looked back on a period of activity that was more richly blessed than expected, on a decade in which 56 new churches, numerous parish and community houses, with a total value of over 28 million Marks, were built under the auspices of our imperial couple in and around Berlin; Eight of these houses of worship, several parish and community buildings were built by our association, including the magnificent Kaiser Wilhelm Memorial Church and the pearl of Berlin churches, the Gnadenkirche; many other church buildings were supported by us; the Emperor and Empress as well as the royal family had supported our work with 4 million, while the other gifts transferred to us had a value of over 11½ million. It was clear to us, however, that the storm of enthusiasm which had suddenly broken out in Protestant circles against the frightening need of the church, and which had caused such a pioneering and successful period of church building in Berlin, and whose spring blast had also been carried beyond Berlin into the provinces, We were convinced that the enthusiasm which had caused such a pioneering and successful period of church building in Berlin, and which had carried the springtime winds beyond Berlin into the provinces, would gradually subside and pass over into a slower, quieter activity, especially since the ecclesiastical work of the most diverse kind, which was connected with the numerous church buildings, would have to lead to a fragmentation of forces and means in a favorable sense. So we decided to set up our work on an annual budget of about 100,000 Marks. However, the demands on us have been much greater in the past year, and as you can see from the cash report, the necessary funds have fortunately flowed to us, especially as a result of the rich donations of Their Majesties the Emperor and the Empress. The income of the Society amounted to over 233,000 Marks, to which must be added the collections for the Capernaum Church in the north of the city and the Bethanien Church in Neu-Weißensee, which have so far amounted to approximately 107,000 Marks, and for both of which 250,000 Marks have been granted in gifts of grace and gifts from the City Synod. Of the income of the association, about 110,000 Marks have gone to the provinces, of which, however, Potsdam alone has received over 76,000 Marks." F. B.

"No Popery Oath." At his coronation Edward VII. of England "solemnly and sincerely confessed, testified, and declared in the presence of God," "I believe that in the Sacrament of the Supper of our Lord there is no transubstantiation of the elements of bread and wine into the body and blood of Christ during or after the consecration thereof by any person, and that the invocation or worship of the Virgin Mary or any other saint, and the sacrifice of the Mass, as both are now found in the Roman Church, is superstitious and idolatrous." - By this oath required of their king, the people of England desire to prevent a Papist from ascending the throne of the country. The raison d' etre of this conspicuous oath is the sad experience which England has had with open and disguised followers of the Pope on the royal throne. Of course the Papists are now crying out

throughout the world about intolerance, injustice and insult. Cardinal Vaughan has made a declaration against this oath, and has ordered services in all the churches under his charge "to expiate the wrong done to the Divine Majesty (the Pope?!)." A petition to this effect has also already been made to the English Parliament. But by England barring the Papists from the royal throne, no injustice is done to them. Strictly speaking, no conscientious pope can take the oath of citizenship in a Protestant country without breaking the promise he made to the pope, and vice versa. The pope demands from his followers obedience not only in spiritual, but also in civil and political matters. And if the Roman hierarchy did not follow the Jesuits' principle, it would itself have to forbid its subjects to take the oath of citizenship in non-Catholic countries. If, therefore, England does not make use of her good right towards the great mass of Catholics, and only in one case, when it concerns the royal throne, does not admit a Papist to take the oath, this is neither unjust nor intolerant. F. B.

Masses for Queen Victoria. Cardinal Vaughan has forbidden his clergy to say Masses for Queen Victoria because she is not in communion with the Roman Church. But let any of the priests who think it a probable opinion that the Queen died "in union with the soul of the Church, in union with the soul of the Church" offer prayers for her that she may be delivered from purgatory. **F. B.**

Prayer for the political freedom of the Boers. The "A. E. L. K." reports that the bookshop of the Berlin City Mission has published a "flying Brie" with the inscription: "Pray for the Boers! The first part of the book is a compilation of authentic testimonies about the barbaric warfare of the English and the severe suffering of the Boer people, especially of the women. In view of the appalling misery and the indifference of the European powers, the "flying letter" then calls upon all Christians to "redouble their prayers" and not to desist, and reminding them of the sure promises of Scripture, it declares: "And if none of the great Christian powers had the courage to stop England in this unjust and cruel war, our common prayer will, by God's grace, become the great power before which proud Albion will sink in the dust, and, unless she repents, will be utterly put to shame." - Of similar unconditionally held prayers for the political liberty of the Boer people we have often read in the two years that have elapsed. But nowhere has God promised to preserve the political independence of a people in the face of unjust attacks. Political freedom is a temporal good for which Christians should always ask only conditionally, however difficult this may be for them. F. B.

Benedictines and Distilleries. The Roman Archbishop of Rouen in France has, as the "E. K. Z." reports, inaugurated the new buildings of a distillery at Fécamp in Normandy. The buildings belong to the great Benedictine distillery, and were erected at a cost of five million francs (one million dollars). Two and a half million litres of brandy are produced here annually. The inaugural festivities included a procession, a grand reception at the distillery, and a banquet attended only by priests and monks. - In America, too, there are distilleries run by monks to bring in the mammon so warmly desired and sincerely revered by Rome. F. B.

Doctrine and Defense.

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What does the letter to the Ephesians teach about the One, Holy, Christian Church?

Each of the apostolic letters contains a kind of dogmatic summarium. The most important mysteries of faith occur in all the epistles. But in these or those epistles these or those pieces of divine truth are treated in particular. Thus the apostle Paul carries forward the doctrine of justification especially in the epistles to the Romans and to the Galatians. The first Epistle to Peter reminds Christians of their blessed hope. And all commentators agree that a chief concept of the Epistle to the Ephesians is the idea of the Church. In particular, it brings to light the hidden honor, dignity, and glory of the church of God.

The church has no standing in the sight of men. Christians and Christian preachers sometimes have thoughts like these: Is it really worthwhile to be a member of the Church, and to renounce the world for the sake of the Church? Is it worthwhile to be a servant of the church, to put all the powers of body and soul, the whole of one's life, at the service of the church? We can only be encouraged if we look into the Scriptures and learn from them that the church of God is truly no small thing.

The easiest thing to do will be to follow the Epistle to the Ephesians chapter by chapter, and to highlight and examine more closely just those passages which deal with the subject mentioned.

In the heading of the letter it says, Eph. 1, 1.2.: "Paul, an apostle of JEsu Christ by the will of God, to the saints in Ephesus. Grace be with you," etc. Also this apostolic epistle before us is first addressed to a certain church. Now, however, this very Epistle speaks especially also of the One, holy, Christian Church, and often in such a way that the readers of this Epistle are addressed as members of this Church. So the Ephesian church is supposed to understand that which

the apostle says of the church, refer to themselves as well. And so every Christian congregation should believe that it is also a part of the una sancta, which is presented here as such a great, glorious mystery. We are not to look for the one, holy, Christian church abroad, in the far distance, but precisely in the congregation into which we have been placed.

The whole first section, Cap. 1, 3-14, is significant for our purpose. We will consider the first part of it first.

Eph. 1, 3-10. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heaven through Christ, even as he hath chosen us through him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto adoption through Jesus Christ to himself, according to the good pleasure of his will, unto the praise of the glory of his grace, that he might grace us with the beloved, in whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace, which he hath abundantly shewed toward us in all wisdom and understanding, having made known unto us the mystery of his will, according to his good pleasure, which he hath set before himself for the use of the full measure of the ages, to sum up in Christ all things that are in heaven and on earth."

The apostle here gives thanks in the name of all Christians to God, who is the God (1:17) and Father of Jesus Christ, for all the rich blessings which he has bestowed on us through Christ. This is not earthly, perishable blessing, but spiritual blessing, which has its place and origin in heaven (τοῖς *ἐπουρανίοις*). V. 3. The chiefest blessing is, that in Christ we have redemption through his blood, namely, the forgiveness of sins; that God hath shewed us grace, hath graced us poor sinners, hath made us acceptable through the Beloved. Then God has also abundantly given us all spiritual gifts, wisdom and knowledge. V.7.8.

This blessing, which in time fell to us, St. Paul attributes to the eternal election of God as a final cause: χα& *ώς Αξελέξατο ήμας Αν αυτω προ καταβολής κόσμου.* God has us, even the persons,
of whom the apostle here speaks, with whom he unites himself, even those who are now Christians, chosen before the foundation of the world, that is, already chosen from eternity, chosen out of the corrupt mass of mankind, through Christ the Redeemer, since we also are poor sinners by nature, worthy of no grace. He hath predestinated us, προορίσας, to filial adoption through JEsum Christum unto him, according to the good pleasure of his will, to the praise of the glory of his grace, that is, by grace alone. This was God's eternal counsel and will: that we poor sinners should become his dear, well-pleasing children through JEsum Christum and his blood, and then also as such holy and blameless, in love

walk before him. V. 4-6. Here we find for the first time the term "filiation", which is used throughout the apostolic epistle. This includes all the spiritual, heavenly blessings which God intended for us from eternity, and which fell to us in time. We are and have now that to which we were chosen before the foundation of the world. Having been redeemed and cleansed from sin by Christ's blood, and having been graced by the Beloved, we have become God's children, and as such God also marks us by adorning us with his virtues and gifts.

And in this connection, where he speaks of the eternal election of God, out of which all spiritual, heavenly blessings flow, the apostle also expresses himself in this way, and it is to these very words that we are concerned here: "having made known unto us the mystery of his will according to his good pleasure, which he hath purposed in himself for the use of the full measure of the ages, to gather together in Christ all things that are in heaven and on earth. V. 9. 10. The wisdom and knowledge that God presents to us (v. 8) includes just that which Paul names here. God has made known to us, and makes known to us, the mystery of his will, and makes us know and understand it better and better. There is a mystery of which no man can know without

God's enlightenment knows and understands something, but which God has now revealed to us out of pure grace, insofar as it is helpful and conducive to our salvation. This mystery concerns the will of God. God wills something, has willed something, and has made it known to us. The expression "secret of his will" is more fully explained by the following: χατά *την ευδοχίαν, ην προέ^ετο tv αυτω.* The Mystery of the Divine Will

brings with it that God makes it known to us, because it concerns us and our salvation. But here the other expression ευδοχΐα is substituted, that is, "well-pleasing," as Harleß aptly explains, "a decision full of grace." It is a resolution, Rathschluß of the divine will, rooted in God's well-meaning, love, and grace. And this very "good pleasure" God has set before Himself, προ& *ετο & αύτω.* It is a fixed, irrevocable purpose of God.

And what then is the content of this mystery of the will of God, this divine counsel and purpose? This is signified by the words: *άναχεφαλαιώσασ& αι τά πάντα tv Χριστώ* etc., "to sum up all this. in Christo" etc.

God's will, resolution, purpose extends to the object designated by τά *πάντα, τά Μ τοΐς ουρανούς χαϊ τά ίπ} της γης*: "all that is in heaven and on earth." What is meant by this? Certainly not the all of things, the universe. That is quite outside the conlext. And what should be thought of by the summary of the universe in Christ? Neither does the text lead to the conclusion that the entire

Humanity in view. No, obviously the expressions "mystery of his will", "good pleasure", "purpose" refer back to the similar "election", "predestination", "good pleasure of his will" v.4. 5.; obviously v. 4. 5. and v. 8. 9. are describing one and the same eternal counsel of God, as also v. 11. This, according to v. 4. 5. is the counsel of election to sonship. The term "adoption" runs through this whole passage. Here, in vv. 9, 10, the apostle gives us a new insight into this very counsel of God, so that we may know it better and better. Therefore we understand by all
Children of God. At the same time St. Paul points to the children of God in heaven, which are of course the holy angels. All the children of God that are found in heaven and on earth, that is what the apostle is talking about. A parallel passage, Eph. 3:14, 15, confirms what has been said. There it is said, "For this cause I bow my knees unto the Father, of whom every generation (πάτριά) in heaven and in earth hath the name." The consonance of πατήρ and πάτριά cannot be rendered in German. is that which comes from a Father, that is, a generation of children descended from One Father. And now the apostle speaks of different πατριαί, generations of children, which call themselves from God, the heavenly Father, having just the name of being πατριαί, that is, having God for their Father. And there are different generations of God's children in heaven, that is, the different classes of angels, the different levels of the hierarchia coelestis, and different generations of God's children on earth, that is, the children of God from all the tongues, peoples, and generations of the world.

All these things, then, which are called children in heaven and on earth, God willed to gather together in Christ. This was the eternal counsel and will of God; this is the new side of the divine mystery which God has made known to us, and which the apostle here reveals. The characteristic verb *ἀναχεφαλαιοῦσ& αι* is not from head, but from
Summa, derived and meaning: to bring to a uniform sum, to combine different items into One Summa.

What the apostle says here applies first of all to the children of God on earth. According to their outward appearance, the children of God, the believing Christians, are scattered throughout the whole world, here one, there one, here a small group, there a larger group. Most of them are unknown to each other. And it seems a mere chance that this or that poor sinner should be converted to God, and become a child of God. But there is another side to the thing, to which the apostle here just emphatically points. There is unity in this scattering, in this fragmentation; there is plan, order, system, in this apparent chance, in these seemingly accidental combinations. The children scattered over the earth

God's people form one unit, one big family, are the household of God. And this is what God has wanted, planned and ordered from eternity. The eternal plan of election to sonship does not only consist in the fact that God has picked out individual lost and perishing souls from the great mass, but God has chosen a whole people out of the world. He has regarded the individuals, as it were, as items of a summa, and has already established the whole summa in and with the individual items in eternity. In other words, he has chosen for himself an eternal church. Yes, this is where the term "church" comes in. The apostle describes here already, if not yet in name, yet in substance, the church of God. The church is, in its essence and concept, nothing other than ecclesia, summary, assembly, congregatio, communio. It is the assembly, communion of the children of God, or of the saints. Cap. 1, 1. And now more particularly defined, the coetus of the elect children. This was the eternal love-thought and love-will of God: a great covenant of God's children. Yes, even before the foundation of the world, before God created the world, he constituted his church, his congregation. And what a great comfort this is to a Christian, especially when his loneliness, his insignificant, despised position in the world, weighs heavily upon him, that he may and should say to himself: I am a member and a post of a great whole, the people of God on earth, a member of the church of God, yes, a member of the eternal church, which has its foundation in eternity, and which therefore remains and stands and holds together, even when this visible world breaks into a thousand pieces.

But also "all that is in heaven" belongs into this unity and summa, that God wanted to summarize with what is on earth. The church of God is the summary of all the children of God on earth, and further, the summary of the children of God on earth with those in heaven. When we commonly speak of the church, we first think only of a societas of men. And this is according to the Scriptures. In our Epistle, too, the word, taken by itself, points to the assembly, the communion of the saints on earth. But in the broader sense, considered in its whole, full extent, the church of God is a covenant, a union of all the children of God in the world of men and in the world of angels. St. Paul teaches this expressly in our passage. This was the eternal love-council of God: a unified, large family of God's children on earth and in heaven, of children of the human race, who are flesh and blood, body and soul, and of children of a spiritual, heavenly kind and nature, pure spirits, without flesh and blood, who are stronger than flesh and blood, strong heroes, principalities, powers, authorities, dominions - both kinds of children happy and blessed in the fellowship of God, their

Father, and as children of the same Father, intimately united with one another. The sum of children, which is before God from eternity, and which is more numerous than the stars of heaven, than the sand of the sea, has its stations in heaven as well as on earth. The church of God on earth is at all times and in all places the little host, the unbelieving, God-forsaken world the great part. There our courage often wants to sink. That seems to be a disproportion. But we should only open our eyes wide, lift up our gaze to the invisible world, and look at the great contingent of God's children in heaven, which offers an exuberant substitute for the wicked, evil world, which we once renounced forever. As God in his thoughts, already in his eternal plan of love, unites his children in heaven and on earth in one, so we Christians, we children of God on earth, should unite ourselves in spirit with our brothers in heaven and never forget that we have helpers and allies at our side who are stronger than the whole world. Now, as to the nearer relation of the children in heaven to those on earth, a later passage of the Epistle will give us an opportunity to speak of this. For the present, let us think only of the one and nearest thing. In most places where Scripture mentions the angels, it remembers the services which the angels render to men on earth with their heavenly powers. These services, however, are for the benefit of the elect children. "Are they (the angels) not ministering spirits, sent forth to minister for the sake of them that should inherit blessedness?" Heb. 1:13.

But all that is in heaven and on earth God wanted to summarize "in Christ" and has summarized it in Christ. Yes, in Christ. The filial relationship in which we Christians stand to God is mediated through Christ. Through Christ, in whom we have redemption through his blood, the forgiveness of sins, who has put away the sin that separated us from God, we have become God's children. And so the church, this community of God's children, is a family of children originally lost, but saved and reconciled through Christ. The idea of the Church begins after the fall of Adam. In Paradise there was not yet a Church, there was not yet that thing which we now call the Church, and which Scripture calls the Church. Out of the fallen, lost, and condemned race of men, out of the world of poor sinners, God, already from eternity, chose a people, then redeemed them by Christ, and sanctified them by Christ's Spirit. The church is communio sanctorum, that is, a communion of sanctified sinners. And in Christ the Redeemer the children of God are now also gathered together. Christ is the unity, the bond that holds this community together. All individual Christians live and weave and are in Christo, their Saviour and Redeemer. They are still poor

Sinners, though saved sinners, still struggle daily with the sin that separates them from God, and therefore they take refuge daily in Christ, in Christ's blood and wounds, and so, secure in Christ, they cry out without ceasing: Abba, dear Father! And also the whole, the sum of God's children on earth, the church of God, is gathered together in Christ. Yes, Christ is the unity, the bond of the Church, which binds the individual members of the Church to one another. When we meet a fellow human being, a fellow sinner, who is at first a complete stranger to us, and we realize that he knows Christ and knows that he lives in Christ, we immediately feel closely united to him as a brother in Christ, as a member of the great family of the children of God. Because the members of the church are gathered together in Christ, we speak of a "Christian" church, and know of no other church of God on earth than the Christian church.

But how? Even that which is in heaven, even the children in heaven with the children on earth "joined together in Christo"? In Christo, the Saviour? What have the angels to do with Christo, the Saviour of sinners? They have no need of a Saviour. They are and have always been pure, holy spirits. The angels' filiation is not mediated by Christ the Redeemer. They are children from their creation. They call and praise God their Father as the Creator of spirits. We may say that in this respect they are behind the children of the human race, yea, that although they are in heaven, they are not so near to the Father in heaven as the children on earth. The angels know nothing of the unique, tender, intimate relation in which the lost but saved children of men stand to the Father JEsu Christ. They do not know how a poor, sinful man, who has lost his God, but has found him again in Christ, feels when he cries out from a pressed, anxious heart, "Abba, dear Father! Even if they sing their songs to God in higher ways and higher choirs, the call of Abba is foreign and unknown to them. But yet the holy angels also have relation to the economy of salvation. Nevertheless, the children of God in heaven also have their position in the great family of saved children of God, which is gathered together in Christ. At the very beginning of the New Testament era they announced the birth of the Saviour to sinners on earth. The services they render to the chosen children on earth are aimed at the "in Christ". The angels put their powers at the service of the Church of JESUS CHRIST, helping in their way for the preservation and propagation of the Church, for the salvation of sinful men. As already noted, a later passage of the Epistle to the Ephesians, to which we will also refer, expressly speaks of the relationship of the angelic world to the church on earth.

But to the present apostolic statement are added the words, εις *οικονομίαν του πληρώματος των καιρών,* The πλήρωμα.

καιρών, the fullness or full measure of times, is the New Testament time which lifted up with the appearing of Christ in the flesh. Cf. Gal.

4, 4. "But when the time was fulfilled, οτε *SA ήλ& εν το πλήρωμα τοΰ χρόνος*

God sent his Son." *Οικονομία in* this context denotes an act of God, means: "administration", "use". It was to the administration, use of the full measure of times that God had in view that mystery of eternity. God, the Lord of the ages, wanted to use the New Testament Aeon for this purpose and used him to carry out this eternal plan. Though the great work of God, the building up of the Church, passes through all ages, yet the very New Testament Aeon is dedicated to that end. Even though the whole time of the world is at the service of the eternal counsel and plan of God, the New Testament era, in which the gospel of Christ goes through all the lands, is destined to gather together in Christ the children of God from the ends of the earth. At the end of this era the goal is reached, that all God's children in heaven and on earth are brought together in one. Thus the church of God, the church of Jesus Christ, is the mystery of eternity and the mystery of the ages, which determines the course of time.

The last passage of this first section of the Epistle to the Ephesians brings a closer definition of the church of Christ as the summary of the children of God from the human race: "in Christ, by whom also we are chosen, having been predestinated according to the purpose of him who put all these things into operation according to the counsel of his will, that we might be to the praise of his glory, who beforehand hoped in Christ; in whom also ye, having heard the word of truth, the gospel of your salvation, and having believed on him, are sealed with the Spirit of promise, the holy one, who is the pledge of our inheritance unto the redemption of our possession, to the praise of his glory." V. 11-14.

Here the apostle distinguishes two kinds of God's children on earth, who are one in Christ (*b xx Χριστώ - αυτω - Αν ω)*, the one,

with whom he joins himself in that, the others he addresses with υμείς. By the expression *ήμας τους προηλπικότας Αν τω Χριστίρ.*

he points to the Old Testament covenant people, to Israel, from which he himself came. That was a characteristic of Israel, that it hoped for Christ before Christ came. With the υμείς "ye," he then addresses the children of God from among the Gentiles. The Church of Christ is a summary of Jews and Gentiles. Of these two it is equally true that they are in Christ. The contrast of Jews and Greeks, Jews and Gentiles, runs through all the apostolic writings. "Jews and Greeks, Jews and Gentiles, were the names of the whole human race. They could not bear a uniform name, because they were all in one.

would be divided into two parts. Israel has always been a special people. The Jews have at all times been, as it were, a reluctant element, never fully assimilated into the other races of men. But in Christ, in the Church of Christ, all such disparate elements are united. The Church of the Old Covenant was confined to the one people, Israel; the Gentile world at large was excluded. With Christ the time of the Gentiles has come; now the Church is gathered out of the Gentiles. But this Church of the New Testament does not exclude Israel. The Church of God extends over all mankind-and through all ages. The expression τους *προηλπιχότας* ἐν τω *Χριστφ* embraces all who hoped in Christ before the appearing of Christ, all believing Israelites from the days of Moses, from the days of Abraham onward; Yes, it is so broad that it includes also the pious fathers of the first times, also the scattered Gentiles, who in the various periods of the Old Testament neon gave glory to the God of Israel and shared the hope of Israel. All the elect that ever were in the world belong to the One Christian Church; they are and remain one in Christ. We are to count all the pious children of ancient times among our own. In the world the generations change. One generation is superseded by another, and displaced from the scene. A natural people of the earth, a worldly kingdom, comprises one, or, depending on how one counts, two generations. The peoples and heroes of the world's history who lived before our day belong, so far as they belonged only to this world, to the past, only to the past. In the Kingdom of God, in the Church of Christ, there is no such change of generations. The past and deceased generations of God's children have not left the Church because they have left the world. The bond which links the members of the Church is indissoluble. Abraham, Isaac, Jacob, and all of them, the departed pious fathers, live unto God, Luc. 20:38, and so, though they have died, they are still living members of the church of God.

Also in this paragraph the apostle again remembers on the one hand the eternal counsel of God, on the other hand the execution of the same in time. According to the chiastic arrangement popular in biblical as well as in profane Greek, where he speaks of the children of the old covenant, he emphasizes especially the eternal counsel of God; where he addresses the Gentile Christians, he emphasizes especially what God has done for them in time, but just in the opinion that both predicates belong to both subjects, as then in the first place the expression προηλπιχότας expressly points to time, in the second place the term περιποίηαις at the same time points back into eternity. What lies back in eternity Paul here describes with the words: x ω zat *Ιχληρώ& ημεν προορισ& έντες χατά πρό& εσιν του τά πάντα ίνεργούντος χατά την βουλήν τού θελήματος αυτού.*

We take *ïχληρώ& ημεν* with Hofmann, Cremer, and others in the meaning usual in profanity, "to redeem," "to choose." To this the proximate definition is best. We are chosen, "in that we are determined beforehand according to the purpose of him who puts all these things into operation according to the counsel of his will." The eternal election and predestination, on which all sonship with God, on which the Church of God, and not only that of the Old Covenant, but the Church in general, is based, is, on the one hand, the βουλή, done according to the counsel of the will of God. The development, the composition of the Church is not a sudden, arbitrary, immature idea, but has sprung from the well-considered counsel of God, and is therefore a monument of divine wisdom. On the other hand, the eternal election is also here characterized as πρό& *εσις,* and at the same time indicated what is characteristic of the divine purpose. It is the resolution of him who actually carries out and puts into operation all that he undertakes. A man undertakes much that does not go forth, which then fails. But what God has purposed, that will certainly come to pass. God's purpose is infallible. And so the church of God, which is built on this purpose, is immutable, can never perish, and no member of the church can ever again fall away from this fellowship. In accordance with the eternal election and predestination, the eternal counsel and purpose, God first gathered a people for himself in the time of the Old Covenant. He gave the promise, and all who believed it and hoped in the promised Christ formed the Church of the Old Covenant, the foundation of the Church of Christ. Now, since Christ appeared, the church of the Gentiles has joined it. God has now sent the Gospel of Christ, and many Gentiles heard and believed the same even in Paul's day. And the believing Gentiles, together with the believing children of the Old Covenant, form the περιποίησις, v. 14. that is property, XXXX, are the property people, whom God has already from eternity chosen as his own. Yea, the term "faith" here now expressly enters into the apostolic discourse. Of the Gentile Christians, whom the apostle addresses, it is said that they have become believers in Christ, πιστεῦσαντες, v. 13. And the "hoping beforehand," προηλπιχέναι of the Old Testament covenant people, v. 12., appears also, in its connection *mittv τω Χριστώ* (not εἴς *τον Χριστόν*),
than true faith. The hope of Israel rested on Christ, and was nothing other than faith, which, however, still had the future Christ as its object. Thus, in accordance with Scripture, we define the church as the communio credentium, the congregation of believers. Through faith we are united with Christ, and through faith we have become children of God. It is the same thing whether we speak of a summary of all God's children in Christ or of a community of believers.

Finally, in this context the apostle also reminds us of the end, the completion of the church. He calls the word of truth,

the gospel of Christ, which the Gentiles have heard and believed, the gospel of their blessedness, v. 13. The end of faith is blessedness, *ἡ σωτηρία,* the accomplished salvation. The children of God have "the Holy Spirit," in virtue of whom they cry Abba, dear Father, and this Spirit is here called "a spirit of promise." What the same promises to believers is "the inheritance," v. 14, the inheritance of the saints above in light, the inheritance of the children. St. Paul writes τῆς *χληρονομίας ημών,* "our inheritance," associating himself here again with all the children of God from Israel and the Gentiles. The Holy Spirit, who is in us, points at the same time to the future "redemption." God will one day redeem his children, who already have redemption in Christ through his blood, from the last remnants of sin and from all evil; he will take them out of their foreign country and bring them into the Father's house, the heavenly home, and there they will have a share in all the goods of God's house, in God's blessedness and glory; they will be heirs of God, joint heirs with Christ. The Holy Spirit, who sets before us this blessed end, is called the "pledge," *ἁρραβών, of* our inheritance, and it is emphasized that we are sealed with this Spirit, *ἐσφραγίσ& ητε.* Blessedness is therefore certain to us, cannot escape us. God preserves his children on earth to eternal life by his Spirit. But all this is true not only of individual Christians, but of the whole, great family of God's children, of the One, holy, Christian Church. The apostle uses the expression περιποίησις, "owning people," in this very connection. The people, whom God chose to be his own before the foundation of the world, and gathered in the time of the world from all families of the earth, from Jews and Gentiles, he also seals and keeps for the definite end, and at last he will redeem them out of this world, and there in that world they will manifestly appear as what they are, as God's most precious, noblest possession, as a beautiful ornament, as a crown in God's hand. And this crown is composed of thousands and thousands of precious pearls and jewels. Löhe begins his "Three Books of the Church" with a description of heavenly blessedness, and then raises the question, "But how, if I alone, no other but I should enjoy this blessedness?" and gives the answer, "Alone, no, alone I would not be blessed at all." The faith of a Christian on earth demands comrades of faith, and then up in heaven we also want comrades of our blessedness. Joy on earth, which a man alone is to enjoy, and which he is not allowed to share with others whom he loves and who are close to him, is a subdued, even very doubtful joy. And so it belongs to the blessedness of a perfected child of God that he, together with the other children of God, enjoys the heavenly portion and inheritance. The weary pilgrims on earth long for eternal rest, rest in God, but the very rest that is available to the people of God. God himself is there

our portion and inheritance. Blessedness is complete fellowship with God our Father and Christ our brother and Savior. We shall see God, and at the same time our transfigured eyes will behold the great multitude of those who have overcome through the blood of the Lamb, and who now wear white robes, palms, and crowns. And then our mouth will be full of rejoicing and our tongue full of praise. Our text also points to this finis ultimus of faith, as of the church of all believers, the glory of God, the praise of eternity, with the words: "that we may be to the praise of his glory," v. 12, and: "to the praise of his glory," v. 14. Even here the church proclaims with its being, with its very existence, the praise of the glory of God, who founded and still maintains such a church. And in blessed eternity, when all that God has done for His Church, the election, the gathering, the preservation, the perfection of the Church, will be made manifest to all eyes, the Church will all the more preach the glory of God. And not only by her glorious appearance, but also with a loud voice. But not from a single mouth, but from the mouths of myriads of blessed children of God, the praise and song of eternity will roar forth like the sound of great waters. Yes, and then also that which is in heaven, the angelic world, with the children who are won from the earth, out of the world for heaven, is a fortiori, in perfect measure, gathered together into One - in Christo. The blessed angels sing with the blessed, saved, perfected children of the earth for all eternity the song of the Lamb, the song of eternal redemption.

G. St.

(To be continued.)

A study of the death of our Lord on the cross.

(Continued.)

God announced the suffering of His Son through the prophets. In order to prove this, we do not have to find a few sparse allusions with a lot of effort. The prophets speak in many places and with clear words of the passion of Jesus, yes, the whole divine institution of the Old Testament, especially the sacrificial cult, points to Christ's sacrificial death. At the transfiguration on the mountain, Moses and Elijah appeared in clarity and spoke with Jesus, the transfigured one, "of the end, which he should fulfill in Jerusalem," Luc. 9, 31, i.e., of the fine agony and of his resurrection victory. And Moses and the prophets, of whom Elias appeared here as the greatest, testified already in the days of their earthly pilgrimage of this going forth of Jesus to Jerusalem. To the Cleophas and his

convincing his comrades on the road to Emmaus that Christ had to suffer, the Risen Lord began "from Moses and all the prophets, and expounded unto them all the scriptures which were spoken of him." "The LORD taketh sayings out of Moses, and the prophets, and the Psalter, and transfigures the same, that they may understand the scriptures. So shall it be done unto us: if we deal earnestly with the Scriptures, we shall know Christ rightly, as he hath borne our sin." (Luther, Hauspost.) But it serves the purpose of clarity, if at any one time only one or several principal passages from these prophecies are carefully considered, instead of touching many passages only superficially, as Luther also in the sermon on Easter Monday treats at length of the one saying Gen. 3:15, after he has pronounced in answer to the question, "What will Christ have introduced from Moses?" the supposition: "Without doubt the first promise of grace, which God gave to Adam and Eve after the fall."

In this first gospel promise also the suffering of death of JEsu is remembered. "Thou" (serpent) "shalt bruise him" (the seed of the woman) "in the heel." "This saying rang in Christo's heart at the time of his suffering. For he was now come to the hour that he should . . . bruise the head of the old serpent, the devil, ... With his body and life, that he should let the devil run upon him, and pour out upon him all his fury and wrath." (Luther, House Post., St. L. XIII, 1861.) "The cross of Christ is already implanted in Paradise. That the sinners have taken out of Paradise with them." (Stöckhardt, "Advent Pr.," p. 9.) The figurative expression, "prick thee in the heel," corresponds to the external circumstances in the history of the fall of the first men, as does the other expression, "the same shall bruise thy head." The basic text has the same tense for "prick" and "trample." Both the woman seed and the serpent will wound and be wounded. If you crush the head of a serpent, you have finished it off, made it harmless for all and forever; but it may well happen that the serpent last of all inflicts a severe wound on the foot that crushes its head. And now God says that just such a wound shall not be spared to the conqueror of the infernal serpent. But it shall be but a prick of the heel. "Haec differentia hic observanda, quod serpenti quidem caput conterendum fuerit, semini mulieris solum calcaneus. " (Calov.) This first evangelical promise leaves no doubt of its success. "Quia caput salvum est, calcaneus tantum conteretur, paevalebit in hac pugna, e passione et morte emerget et victoriam reportabit." (Calov.) The fierce struggle of the woman's seed leads to the decisive, final victory and judgment over the devil, the murderer of men. What to men is glad tidings, the first Gospel, that to the devil is the announcement of the punitive

By the death of Christ on the cross "the prince of this world is judged," Joh. 16, 11. "This is the text that made Adam and Eve alive and raised them from death to life again, which they had lost through sin." (Luther, I, 240.) For all who now hold it with this woman's seed, the serpent has become harmless. We pray, "Tread Satan, strong JEsu, under our weak foot." The apostle wishes Christians, "The God of peace tread Satan under your feet in a little while. The grace of our Lord Jesus Christ be with you," Rom. 16:20. This Christian petition, this apostolic wish, is heard and fulfilled by the serpent-tramp, of whom our first parents already recognized, on the basis of the first promise, that he was both God and man, a "man" and "Jehovah the Lord," Gen. 4:1.

Another prophecy of the death of Jesus, which we want to consider here, is found in the 2nd Psalm. The villain David Friedrich Strauß calls this Psalm the program of the Passion of Christ. He means to say that the evangelists have entered many features from this psalm into the passion narrative. So striking is the correspondence between prophecy and fulfillment for this godless man. But we can very well take the word out of this blasphemer's mouth and say: Yes, indeed, in this Psalm God Himself has laid down the program of the Passion, and it was precisely according to this divine program that the suffering of JEsu in death took place. Unfortunately, in our time even many Christian, Lutheran interpreters do not want to recognize in this Psalm a direct prophecy of JEsu; this "Psalm of David," v. 1, is supposed to deal first of all with David's experiences and to point only exemplarily to Christ. These commentators admire the wisdom of God, who had so arranged it that David was such a conspicuous type of the great Son of David; not the Psalm, but the course of David's life and suffering, of which this Psalm reports, is the miracle of divine guidance and a splendid proof of the truth of Christianity. Delitzsch, for example, writes: "The God who shapes history into an exemplary representation of future salvation is no less worthy of praise than the God who communicates his thoughts of salvation to the spirit of man and allows them to become the words of prophetic proclamation. That the divine plan of love for our redemption thus works images of itself into the history of free beings is a fact that draws us to worship. The proof of the divine truth of Christianity, which emerges from this harmonia praestabilita 1) of its prehistory and of its history of fulfillment, is

1) That is, predetermined harmony. This is an artificial expression of Leibnitz's philosophy: "It is Leibnitz's famous doctrine of preestablished harmony, in virtue of which the infinitely numerous independent substances of which the world is composed are related to each other and form one universe." (Encycl. Brit., sub tit. Leibnitz.)

so great as that from his same relation to prophecy." But as right and edifying as these considerations are, if we are really dealing with models and exemplary events, they are erroneous, and therefore also hinder true edification, if such a clear, direct prophecy of Christ, as is found in the 22nd Psalm, is robbed from the hearts of Christians as such.

With this, a sharp weapon against the unbelief of the Jews and an excellent means for the conversion of a Jew who professes the Old Testament is given out of one's hand. Calov writes against Grotius, who also held with Calvin the opinion that this Psalm sensu literali deals with David, and only sensu sublimiore with Christo: "Quid tandem pro convertendo Judaeo supererit, si verba illa ita detorta fuerint, *quibus Judaei unice constringi poterant?"* Christ himself says Luc. 24, 44. precisely also of the Psalms, that in the same it was written of him, and that this also which was written in the Psalms must have been fulfilled. Therefore, on the basis of the testimony of Jesus, we rightly speak of Messianic Psalms. But which Psalm should still be Messianic, if it is not this 22nd, of which John expressly testifies, Cap. 19, 24, that it was fulfilled in Jesus crucified, and from which Hebr. 2, 12, words are quoted as the direct speech of Jesus: He (Jesus) "saith, I will declare thy name unto my brethren, and I will sing praise unto thee in the midst of the congregation". (Ps. 22,23.)

David, in his whole career of suffering, did not experience the same, nor even so great and so many adversities, as those of which the sufferer complains in the 22nd Psalm. Justinus Martyr, in his first Apology (§ 35), writes, referring to the digging through of the hands and feet, v. 17. and to the drawing of the garment, v. 19., "*Ο μεν Δαβίδ ύ βασιλεύς καί προφήτης ό ειπών ταυτα, ουδεν τούτων επαϋ-εν.*
- David, the king and prophet who spoke this, suffered nothing of the kind." Those commentators who want to see here only a typical prophecy know this very well, but they try to save their explanation by vain arts. Delitzsch writes: "David the sufferer sees ... ...by virtue of the Spirit... himself in Christ." David is the suffering and lamenting one according to this interpretation, but by effect of the Spirit of God he gains in his own sufferings a presentiment of the future passion of the Messiah. Still far worse is the way in which Nebe seeks to make the typical interpretation plausible. He writes (Leidensgesch. II, 227): "David, seized by the Holy Spirit, speaks in such an exuberant manner of the sufferings which befell him in spite of his righteousness, that his hyperbolic account goes far beyond his own adversities, and comes into its own only in the sufferings of his Son." According to this explanation, then, David in the 22nd Psalm complained of his own sufferings in an exaggerated manner. To these transgressions

David, however, did not come to these conclusions, as is usually the case when a Christian overestimates his cross and breaks out into intemperate, sinful complaints about it, but the Holy Spirit gave David the hyperboles, and - this is now the wonderful thing - God so arranged it that these hyperboles became truth in Christ; in the Son of David, what the forefather David had said too much under the pressure of the Spirit, has come to his right. This is a perhaps unconscious desecration of the name, Spirit, and Word of God. Luther says of the 22nd Psalm: "Above all other Scripture," this Psalm "clearly indicates Christ's martyrdom on the cross."... Such like things are found nowhere so clearly in other prophets, and are also one of the principal Psalms." (IV, 147.) "This is of the chief psalms one of the passion of Christ. For there is no other Psalm to be found which so clearly describes the passion of Christ as this." (I. c., 1530. Cf. House Post. XIII, 1862.) "It must be believed that in this whole Psalm Christ speaks as man." (IV, 1240.) "Upon the certain testimony of the Gospel, we hold that this whole Psalm is spoken by Christ." (I. c., 1284.) "I do not admit that any part of this Psalm is said of Christ in the person of his members, which many of the Fathers have asserted, 1) but I will draw it all upon his own person." (I. o., 1245.) Even in such passages of this Psalm, where one would be inclined to suppose a change of persons, to take the words of the Psalm no longer as the direct speech of JEsu, but as a statement of David concerning Christ, Luther resists such an exegesis, and maintains that they are ipsissima verba Christi. Thus concerning v. 28: "Although it might seem as if this verse were spoken by the prophet, after he had changed the person, of Christ," (- about Christ) "we do not want to change the person.... let us hold that it is still the man" (Christ) "who speaks." (IV, 1342.) Even vv. 30-32, where Christ is evidently spoken of in the third person ("Before him knees shall bow.... He shall have a seed; ... Of the Lord shall they proclaim. . .. They shall preach his righteousness, ... that he may do it"), Luther only assumes a grammatical change of persons and lets Christ speak of himself in the third person. "We do not want to allow a change of person, but assume that Christ speaks to the end, who in the Gospel often speaks of Himself in the third person, as John 3, 16. Joh. 3, 13." 2) (IV, 1345.)

1) Similarly as Hengstenberg relates the sufferings and lamentations of him who speaks in the 22nd Psalm to the person of the "ideal righteous"; in David his own consciousness is said to have expanded to the consciousness of his tribe (that is, of the church with its head, Christ).

2) In the conversation with Nicodemus, Joh. 3, the speech suddenly changes from the first to the third person. Cf. v. 12. 13.

This interpretation of the 22nd Psalm has been held by the great teachers of our Church. Bakius writes in the name of all the old Lutheran theologians, briefly summarizing their conviction: "Asserimus, hunc psalmum ad literam, primo, proprie et absque ulla allegoria, tropologia et *ἀναγωγή* integrum et per omnia de solo Christo exponendum esse. " "Here, as it were, the distinction between prophecy and fulfilment entirely fades away. In this psalm, which is composed a thousand years before the appearance of Christ in the flesh, we read the festal history of the Charfreitag." (Stöckhardt, "Passionspr.," Anh., p. 4.) Admittedly, a humble Christian, in searching this Psalm, will become quite conscious of his weakness; a humble theologian, in explaining this prophecy, will become quite conscious of his ineptitude. Luther writes: "I am under the words of this Psalm, do not grasp them sufficiently, and even if I could grasp them, I could not sufficiently recite it." (IV, 1240.) About what he wrote of God-forsaking v. 2. he judges eight years later, "I have . . . written much of this; but what I have gained, God knows. A man's heart cannot comprehend nor understand this; it is too narrow for it." (IV, 1531.)

What does this Psalm say about the death of our Lord on the cross? Death is expressly mentioned; the superhuman suffering ends in death, the sufferer is laid in the dust of death, v. 16. And this death is a violent one, the sword comes upon him. V. 21. "Deliver my soul from the sword," "that is, from the violence of them that wield the sword." (Luther, IV, 1541.) He has been condemned to death by the authorities, the bearer of the sword. He is innocent before men, v. 9. and before God, v. 10. f.; he knows himself free from all sin; he furnishes eb.en now the strongest proof of his sinlessness by his conduct in suffering. In his pure, godly heart no thought of grumbling against God arises, he does not waver in his trust in God, he does not cease to plead to God, he does not leave God, whom he calls his God even in the proximity of fear, v. 12, and in spite of the distance of help, v. 2. A man innocent before God and man has been condemned to death. Men hate him, they are mortally hostile to him, they mock him because of his innocence and piety, they crave his blood like beasts of prey and pounce on him like wild beasts; They are great bullocks, fat oxen, roaring and ravening lions, dogs, the Evil One, unicorns, that is, the chiefs of God's people, and the great mass of the people, heathen rulers and their instruments, brute soldiers, who plot, plan, and execute his murder. With the people there is none to help him, v. 12. he feels utterly lonely, v. 21. "My

That is, I who am lonely." (Luther, IV, 1541.) Hell itself, the infernal lion, opened its jaws against him; the prince of this world, John 14:30, raged in this evil mob against the holy and righteous. But the final cause, and therefore the most dreadful depth of this agony, he describes in the words, "Thou" (God) "layest me in the dust of death," v. 16. "My God, my God, why hast thou forsaken me?" Even from thee I obtain no help. "I cry, but my help is far off," v. 2. I cry day and night, "but thou answerest not," v. 3. Whereas otherwise thou hast helped thy children that hoped in thee, that they should not be put to shame; whereas thou hast saved them that cried unto thee; whereas otherwise thou dwellest under the praise of Israel, as thank-offerings are brought to thee by thy children for thy gracious salvation, thou doest otherwise with me, thou sufferest me to be a mockery of men, and a contempt of the people, so that it is unheard of among men what I suffer. "I am a worm, and no man," v. 7.

We must pay attention to another circumstance in this prophecy which is remarkable above others: the manner of execution, the death on the cross, is indicated here with the accompanying circumstances as clearly as nowhere else in the Old Testament, vv. 17-19. "They have digged through my hands and my feet." By "dig through" is translated the Hebrew word kaari; the Septuagint translates it with the Vulgate with fodierunt (thus both like Luther); in the English Bible the verse reads: "They pierced my hands and my feet." Ancient Jewish commentators have broken up the word kaari into the particle ka=as, and the noun ari= lion, so that v. 17. would have to be translated, "The evil one's band has made itself about me as a lion does my hands and feet." The last words are intended to illustrate by the image of the lion the furious surrounding of the enemies. This Jewish explanation has been appropriated by modern Christian exegetes. "This nonsensical idea that a lion in the singular 1) ... encircles the hands and feet of a man, is more agreeable to newer scribes than the noble, simple statement of the bitter woe which men have done to the holy, innocent body of the Lord." (Stöckhardt, "L. u. W.," 37, p. 43.) Luther states that the grammar is not against our translation, but that the sense and the fulfillment speak for our and against that interpretation. That Luther is right in this assertion with respect to grammar may be seen from the fact that Gesenius, in his "Lehrgeb. der Hebr. Spr." (Lehrgeb. der Hebr. Spr.), p. 401 and 526, understands and translates the word kaari grammatically and lexically exactly like Luther. The torture of the crucifixion is described in v. 18: "I would like to

1) De Wette, however, puts the plural: "like lions," but that is arbitrary.

all my legs are numbered." Similarly, v. 15: "All my bones are cut in pieces." The crucifixion was connected with terrible pain for the body, for all the members of the body, the body went as it were in pieces from one another. To the torture of the body men added insults to the soul, mockery and scorn, even while He hung on the cross: "But they look, and see their pleasure in Me." (v. 18) They have stripped the pure and holy One of His garments; He hangs on the cross, uncovered, and must see them dividing His garments among themselves, and casting lots for His robe, (v. 19). (19) We will refrain here from the second part of the Psalm, which describes the victory and resurrection of the Lord and His eternal rule and glory, but we want to look at the very last word, v. 32, at the end: "that he should do it", Hebrew: ki asah = he has done it, accomplished it, accomplished it. This is a majestic word at the end. As the first word of this Psalm, v. 2, the word of indescribable woe, so also this last word, the word of immeasurable joy, our Saviour exclaimed aloud on the cross: τετέλεσται, consummatum est, it is finished, Joh. 19, 30.

The most glorious prophecy of our Lord's death from the prophets, the 53rd chapter of the prophet Isaiah, must be discussed in more detail below as one of the clearest scriptural proofs of the doctrine of the passio unb mors *vicaria,* and we can therefore dispense with it for the time being. All prophecies were of great importance to the people of God of the old covenant; they were the source of knowledge and faith for the Old Testament children of God. "Although the Law (Old Testament) does not preach grace and forgiveness of sins as the Gospel (New Testament) does, the promises of the future Christ have been grounded from one patriarch to the next, and they have known and also believed that God, through the seed given, through Christ, wants to give blessing, grace, salvation and comfort. . . . Therefore they have received forgiveness of sins, grace, and salvation without any merit, and have been saved through faith in the divine promise, in the gospel of Christ, as well as we or the saints in the New Testament." (Apology, p. 97.) There was from the beginning salvation for sinners in none other than Christ crucified. Peter testifies Apost. 15:11: "We believe to be saved by the grace of the Lord Jesus Christ, even as they also" (v. 10). Christ is "the Lamb slain from the foundation of the world" (namely, according to His power to redeem sinners), and from the beginning God has put down this redeeming power in the Word, in the promise of Christ. The ancients say, "Christi passio profuit, antequam fuit."

But also for us New Testament Christians the prophecies of the Old Testament have a high meaning. Both, prophecy and he-

In the light of this, we understand the prophecy better than the believers of the old covenant, and this brings us to the right knowledge, to divine certainty of faith. The Spirit of God has also testified to us, the Christians of the New Testament, through the prophets of Christ, of Christ's cross and death so clearly. 1 Petr. 1, 11. 12.: "They did not present it to themselves, but to us" .

(To be continued.)

Ecclesiastical contemporary history.

I. America.

Statistical matters concerning the Missouri Synod. The "Statistical Yearbook" of our Synod for the year 1900 has just been published. We share some figures from it here. At the close of the year 1900, the Missouri Synod had 2147 congregations, 1731 pastors and professors, 791 preaching stations, 728,240 souls, 422,565 communicating members, 101, 145 voting members. Parochial schools are 1767, attended by 92,042 children. As the number of school teachers - except female teachers and temporary assistants - is only 832, 982 pastors have administered the school teaching office in addition to the parish office. If one compares these figures with those of the year 1899, the following increase results: congregations 41, pastors 46, preaching stations 15, souls 10,772, communicating members 9464, voting members 1854, schools 42, school children 741, teachers 17, pastors who hold school 23. As for higher schools, there are in the synod 6 grammar schools and progymnasiums (including the Walther College), 2 teacher seminaries and 2 theological seminaries with 1068 pupils and students. The number of professors, teachers and assistant teachers at these institutions is 58. 22 so-called charitable institutions, such as orphanages, old people's homes, hospitals, etc., exist in the district of the Synod. The contributions of the congregations for foreign purposes, that is, purposes outside their own congregation, amounted in 1900 to $246,645.72, an increase of $33,177.71 over the previous year. For the Inner Mission $66,527.52 was contributed, P6330.43 more than in the preceding year. In the publishing house of the Synod (Concordia Publishing House) are published ("MissionsTaube" and "Lutheran Pioneer" included) 10 periodicals, 7 in German and 3 in English, with a total readership of 138,750. In addition, 12 local and private papers are published within the Synod, the readership of which is not given in the yearbook. There were 78 new churches built in 1900, distributed among the District Synods as follows: Minnesota-Dakota 15, Nebraska 14, Western 7, Kansas and Eastern 6 each, Iowa, Illinois, Wisconsin and Middle 5 each, Michigan 4, Southern (Brazil included) 3, Oregon and Washington 2, California and Nevada 1. - The most populous synodical congregation appears to be Bethlehem congregation in Chicago, with 5301 souls, 2911 communicant members, 693 voting members, 929 school children and 9 teachers. The congregation is served by two pastors. The smallest congregation appears to be the congregation at Austin, Michigan. It reports 20 souls, 8 communicant members, 2 voting members, 5 schoolchildren; it forms a part of the

Of a larger parish. With respect to all the numbers by which we men count churches, the word naturally applies, "The Lord knoweth them that are his." We men count and ought to count among the churches that which confesses the Christian faith with the mouth, and does not annul the confession of the mouth by walk. God, however, the heart confessor, looks at the heart. Thus also a "Statistical Yearbook" exhorts all its readers: "Try yourselves, whether ye be in the faith; try yourselves," 2 Cor. 13:5. IV. of the Yearbook, pp. 114-120. 1. Internal Mission. The number of pastors who are wholly or partially active in the inner mission is about 400. In addition to organized congregations, which still need support from the missionary treasury, they serve 791 preaching stations. The mission work extended to 36 states of the Union, as well as to the British possessions in Canada: Quebec, Ontario, Manitoba, Assiniboia, Saskatchewan, Alberta and British Columbia. There are two missionary preachers in London, England, and three in Brazil, South America. The work in Hawai has not yet been commenced. On the whole, about $72,000.00 has been expended for Inner Mission (London and Brazil included). II. Negro Mission. The Negro Mission is carried on in fellowship with all the Synods of the Synodical Conference. It includes 21 stations in the states of Louisiana, North Carolina, Virginia, Illinois with 1382 baptized souls, 625 communicant members, 902 weekly disciples and 842 Sunday disciples. At the end of the year 40 adults and 75 children were in confirmation classes. 14 pastors and 8 school teachers were active in the negro mission. Expenditures for the Negro Mission were $16,092.79. The Negro congregations themselves contributed $1957.62. III. Jndianermissio n. Among the Stockbridge Jndians in Wisconsin, preaching was regularly done by U. Nickel and (on a temporary basis) by a student. Number of souls under the care of the Mission, 125. 6 adults and 5 children baptized last year. The services are attended by an average of 50 to 75 persons. IV. Deaf and Dumb Mission. There are 4 deaf and dumb missionaries employed by the Synod, who preached regularly in sign language to the deaf and dumb in 14 places. Also, besides their hearing congregations, the pastors Th. Claus (in Elkhart and South Bend, Jnd.) and Enno Dümling (in Detroit) preached to the deaf and dumb. Organized congregations of deaf-mutes are located in Chicago (18 voting members) and Milwaukee (21 voting members). Expenditures for the Deaf and Dumb Mission were $2106.51. V. Jewish Mission. The missionary locale of N. Friedmann, missionary to the Jews, is located at 208 Monroe street, New York. The missionary preaches in New York and Boston. He has a Saturday and Sunday school attended by from 18 to 25 children. In the mission to the Jews the work is, by its nature, mostly solitary. 702 Jewish families were visited in New Dort, 148 in Brooklyn, 27 in Boston. The missionary received 569 private visits in the mission locale, 142 in his home. He also had 59 religious conversations with "learned Jews." The visible success of the mission to the Jews is a very small one. Only one adult person received Christian baptism. The importance of the mission to the Jews consists in preaching Christ to a large number of Jews during the year. 1056 tracts and 108 wills were distributed. 81500.00 was spent for the mission to the Jews. VI. Latvian and Esthen Mission. Ten small churches have been collected by Missionary Rebane in the United States and Canada. In addition, the missionary serves 8 preaching points. The service is as reported by the Commission,

a quite insufficient one. The external connection between the scattered congregations is somewhat established by two papers: "Amerikas Westnesis" (Latvian) and "Amerika Eesti Postimees" (Estonian). There has been spent on this mission $77I.47. VII Emigrant Mission. The Synod has an emigrant missionary in each of New York and Baltimore. The purpose of the Emigrant Mission is to render assistance in the flesh to immigrating Lutherans, and to direct them to orthodox congregations in the places of their defection. At the "Pilgrim House" at New York last year 3675 guests stopped in, including 1343 Scandinavians. From Baltimore 225 persons were referred to Lutheran congregations. 1800 Lutheran calendars, 5800 tracts, sermons, magazines, etc. were distributed. VIII. Heathen Mission. The Synod has had its own heathen mission in the East Indies for several years. Stations: Krischnagiri, Ambur, Vaniyambadi, Barugur, with 5 schools. Missionaries 5, but one of them is still busy learning the language. Some first fruits were allowed to be received. There was spent in this mission $5115.66. - The Synod's school system has already been referred to above. One of the chief concerns of the Synod is directed to the parochial schools. It is considered a rule that every congregation should also have a parochial school, since Christian children do not belong in the religionless State schools. Moreover, as experience teaches, the parochial school is an excellent means of mission. The parochial schools are usually German-English, that is, both languages are used side by side, depending on the subjects taught. The cultivation of the parochial schools causes the phenomenon, perhaps unique in the history of the church, that nearly 1000 pastors (the exact number is 982) also still hold school. This is a hard but richly blessed work. It can be proved that through years of faithful school-keeping on the part of pastors in places that were considered hopeless from an ecclesiastical point of view, discerning Lutheran congregations have been raised up. - Almost without exception, the 1068 students in the higher educational institutions are preparing for service in church and school. The number of candidates for the preaching ministry in 1900 was 86, but a large number of theological students had to be brought in to serve in the preaching and school ministries. F. P.

Rhythmic singing and the Lutheran church. We read in the "Herold": "There are good people who fundamentally oppose all rhythm in the church. They do not want such innovation. We would first like to point out to these good people that this is by no means an innovation. Rhythm is the original thing in the Lutheran Church. Many of our chorales were formerly folk melodies to which a sacred text was then added and introduced into the house of worship. The stripping of the melodies of meter and rhythm was done only by a later generation, and thus did a disservice to the church. In order to bring a little verve and variation into this tiring monotony of drawn-out notes, the ornate interludes after each verse were invented. These have now been done away with; but they have stopped halfway. For the abolition of the interlude was decidedly based on the intention that the congregation should understand its chorale melodies as a coherent whole, and that the beat and rhythm should once again come into their own. We who are born later are now left with the task of gradually guiding the congregational singing back into the natural channels. Non-rhythmic singing is an unnatural thing. Rhythm, on the other hand, is an undeniable natural principle. It is primarily the course and character of rhythmic movement that gives the composition

gives it its peculiar character. The diligent churchgoer cannot be accused of having lost his natural rhythmic feeling - for this is innate in man - it is merely habit that no longer allows him to feel the unnatural; indeed, on the contrary, unnature now appears to him as the natural. It is only habitual slovenliness that stands in the way of the introduction of rhythmic singing, and in the hot struggle for this desirable good, what Prof. Kretzschmar aptly remarks in reference to the opposition to rhythmic singing is often shown: "We Germans possess the terrible talent of always finding profound relations and imaginary advantages for the most obvious silliness! Give us back rhythmic singing, that our choral songs may at last cease to be nothing but a succession of drawn-out notes of wearying monotony." - As is well known, rhythmic singing has been almost universally adopted in the Missouri Synod, and without the use of compulsion. There are, by the way, people in America who do not want rhythmic singing precisely because it is "Missourian." To put small things in a row with great things - for the way of singing is a middle thing -: by and by everything originally Lutheran is now called "missourian." The Lutheran doctrine of Holy Scripture, of the church and of the preaching office, of conversion and of election by grace, etc., now goes by the name of "missourian" in America and almost throughout the world. The other day someone even called the proposition that marriage with the deceased wife's sister was forbidden in Scripture a "Missourian" doctrine. With history our "historical age" is on very tense terms. F. P.

Among the much-vaunted advances that the nineteenth century has made in theology, "The Congregationalist" includes this: that the Bible is no longer regarded as God's revelation, but as literature, as the record of God's revelation, and that one no longer refers to the word of Scripture, but to the personal Christ. He writes: "A hundred years ago the Scriptures were a hard and firm book of law, as it were the seat of authority, which had not to be read together with the other book of God, nature, but had to be explained from itself. Now the Scriptures are no longer regarded as God's revelation, but as the record of God's revelation, as the history of the long divine pedagogy of our generation, as the history of the revelation of Jesus and what preceded it, which Jesus, not the book (he did not write a book), is the One, supreme Master. Therefore we study the Bible as literature, most excellent literature, and that in connection with the book of nature, and adjust our life according to the pattern of Christ, whom the Bible paints." - With the two sentences: "Scripture is only the document of revelation" and: "Christ, not the book of the Bible, is the One, supreme Master," Christian theology, which sees its sole source and norm in the inspired word of Scripture, is now often operated against. The first sentence, "Scripture is only the document of revelation," is supposed to mean that the writings of the evangelists and apostles reflect the views which the human writers had formed for themselves of the revelation of God in Christ, and that therefore the inspired word of Scripture cannot be the source and norm of theology, but rather that it must be critically determined what of the word of Scripture is tenable and what is not. The ultimate source and standard of knowledge is then, of course, reason. And also the second sentence: "Not the book of the Bible, but the personal Christ is the One, supreme Master," is only a sheepskin for the-

same rationalism. If the question, "What does the personal Christ say?" should not mean, "What do the Scriptures teach?" the meaning can only be, "How do I think of Christ, and what doctrines would my reason put into his mouth?" just as Sheldon's notorious question, "What would Christ do?" means at bottom nothing else to him than, "What would Mr. Sheldon do?" But once reason is seated in the theological chair, it does not rest until it has eradicated all specifically Christian doctrines root and branch, leaving Christ Himself standing only as a model. Of this enthusiasm and rationalism Luther says: "But all that is praised without such Word and Sacrament from the Spirit" - and we add: from Christ - "is the devil." But the blind theologians, of whom the "Congregationalist" speaks, see here also vain progress: they consider the devil an angel of light, even when he openly stretches out his horse's foot to them. F. B.

Evolution and Modern Theology. "The Congregationalist" writes: "Not many years ago sermons were preached and articles written weekly warning against the doctrine of evolution. Evolution was ridiculed, and shown to dishonor the Creator and degrade man, and Darwin and his disciples were treated as dangerous 'infidels.' But Dr. Smith, a Congregationalist minister who has spent many years in persistent study in the laboratory, is now using the results of his research to show that evolution broadens our vision of God and strengthens our faith in Him, and so far we have not heard of any unfavorable evaluation of his teachings. One of the most promising signs for the new century is the fact that the theologian and the scientist meet on common ground." - Similar statements have been made, especially in recent months, in numerous pulpits and in many important sectarian journals, namely, that evolution is a foregone conclusion and also recognized by the Church, and that this recognition of the theory of evolution on the part of the Church marks a great advance for theology. This is all the more shameful a concession to manifest unbelief, since all important evolutionists, with Darwin at the head, admit that the hypothesis of evolution has not yet been proved, and others, with Virchow, Du Bois-Reymond, and Wundt, have publicly declared that the future will not be able to supply this proof either. Nor is there any lack of physiologists (e. g. Bunze), pathologists (e. g. Rindfleisch) and botanists (e. g. Reinke) in recent times who have called the theory of evolution a fallacy and urged their students to break away from Darwinian dogma. If, therefore, the scientific theologians now turn like a man to the theory of evolution, they are thereby grasping at a hooch which prudent researchers have pushed aside as undrinkable,. Progress it is, at any rate - only the direction is questionable! F. B.

Eternal damnation. "The Congregationalist" writes: "A generation ago in Congregationalist assemblies the Andover Confession was unchallenged, declaring: 'The ungodly shall be cast with devils into the sea, which burneth for ever with fire and brimstone.' . . . At a recent introduction, however, one candidate declared that incorrigible sinners would eventually be destroyed, since fellowship with Christ was the condition of immortality. The council unanimously declared itself in favor of the introduction, thus expressing without doubt the fact that the belief in a conditional immortality is a condition for the death of the sinner.

is no obstacle to membership in congregationalist churches." Like the Universalists, "The Congregationalist" appeals partly to natural feeling, which is opposed to the doctrine of eternal damnation, and partly to the doctrine of the love of God, with which the doctrine of eternal damnation is incompatible. - The Congregationalist" has overlooked only one thing, namely, that theology derives its doctrines from the clear word of Scripture, and never by reasoning from experience, from feeling, or from supreme propositions. In theology neither inductive reasoning from facts nor deductive reasoning from general truths plays a role. The task of the theologian is precisely not to form and find doctrines himself, but to accept with faith the doctrines presented by God in Scripture. , F. B.

Means of grace of revival preachers. Experience has taught us that most of those who are converted at revivals turn their backs on the church again within the first weeks and months. Methodist and other papers therefore give all kinds of advice on how to keep the new converts. The advice now given by a distinguished professional evangelist to the pastor in whose congregation he had just finished fine conversion work, is thus: "Since I am about to leave you, I want to impress this on your mind quite deeply, that if you want to keep these converts in the church, you must not think that you will succeed if you let them fall back on the old songs in the old hymn book. You must sing the same songs that were sung in those meetings that they sang when they came to the hurdle. You will find my sung man at the church door, ready to supply you with the same, and each copy will indicate where you may go for more. Also **it may** be permitted me to remark that many who have been brought to Christ have expressed a desire for my photograph. The young man who has the books has also a stock of the pictures, and perhaps the sight of their spiritual father's face will help to keep them on the right track." - "The Christian Advocate," which communicates and disapproves of the above, makes all sorts of external suggestions, and then urges especially the following negative advice, namely, that the preacher, at least during the first months after the revival, should not preach on public questions, ecclesiastical problems, theological points, higher or lower critical problems, reforms, city government, amusement question, etc. But of the preaching of the gospel, which alone can produce and sustain faith, the "Advocate" says not a word. F. B.

A proselyte. The Herald reports: "Rabbi Joseph Moses, of Kingston, N. Y., who enjoyed great reputation in Jewish circles, has converted to Christianity. He was confirmed at the Church of the Heavenly Rest (Episcopal Church), New York, on Sunday, Lätare, by Dr. Worthington, Bishop of Nebraska. The ex-Rabbi will study theology in the seminary of the Episcopal Church and then be ordained as a priest. He attributes his conversion to his association with Christian workers of his father in Poland. The seed that was quietly sown there has now borne fruit." Hopefully the conversion is genuine. F. P.

Extension of the Jubilee Year. For the world outside the Roman walls, the pope extended the Jubilee year by six months. Concerning this custom the "Köln. Volkszt.": "Originally the sacred year or jubilee, called jubilaeum maximum, applied only to the city of Rome. Who

who did not actually visit the tombs of the apostles, had no part in the Jubilee graces. But already Boniface IX created an innovation in this respect. After his predecessor, Urban VI, had proclaimed the Jubilee for the year 1390 in Rome and soon closed his eyes, Boniface granted the cities of Magdeburg, Meissen and Prague the hitherto unheard-of concession that the grace of the Jubilee could also be won there by visiting certain churches and under the other prescribed conditions, both by the inhabitants of these cities and by the foreigners who made the pilgrimage there. Naturally, vast masses of people flocked to these places. When the celebration of the Jubilee in Rome in 1450 was over, the Poles and Littauers obtained a similar grant through the mediation of the Cardinal Archbishop of Cracow; but they had to contribute half or the fourth part of what the journey to Rome would have cost them as alms to the war against the Turks. Pope Alexander VI then extended the Jubilee of the year 1500 by a bull to all Christians living at a distance from Rome, so that the same could be won everywhere, but likewise on condition that a certain sum be contributed to the conduct of the war against the Turks. Since then the custom has been formed that the popes, in the year immediately following the celebration of the jubilee in Rome, extend the Jubilee indulgence to the whole world, not for a whole year, but for a shorter term." - In St. Louis, as in all the larger cities of the world where Catholics are to be found, for weeks now the various papist associations of children, young men, virgins, men and women have been marching through the streets of the city to the three churches designated by the bishop. Those who march in procession need only make the round three times on three different days, but those who go alone must do the same fifteen times on fifteen different days. The alleged purpose of these processions is the promotion of godliness and piety and the acquisition of the papal plenary indulgence. But as far as the increase of godliness and piety is concerned, it seems that these processions also have the opposite effect, namely, they are deadening and brutalizing. As far as our observation goes, the mood of the marching papists was jovial, like that of the people on their way to the picnic. If one ties the forgiveness of sins to the meritorious work of a number of leg movements, then nothing else can be expected. The real profit of these processions is a material one, and goes chiefly into three coffers: the coffers of the church, the cobblers, and the Transit Company.

F. B.

About the monastic orders in the Philippines, the government printer in Washington has published further letters and statements collected by the "Taft Commission". The charges brought against the Roman priests and religious are chiefly insufferable imperiousness, insatiable greed for money, and immoderate fornication. A letter from Col. Wood says: "I would respectfully request that for the present no more fathers and religious be admitted to these provinces. The natives have a deep-rooted and strong aversion, distrust and dislike to these fathers. . . . From the date of my arrival in the provinces last December until now I have not heard a word in favor of the Spanish clerics, and the constant plea of the people of all the provinces has been that the religious not be left in their parishes. They were in possession of all the churches, convents, and ecclesiastical lands, and supported by the Spanish army, they dominated over the natives in such a manner that to-day scarcely any one can be said to be in their

former parish would be granted." Ambrosio Flores summarizes the reasons why the Filipinos do not want to know about their former priests: "The reasons for this hostility are numerous. First of all the proud, despotic behaviour of the monks. Then the taxes of the tenants, whose situation was terrible. Secondly, the fact that everyone had to live in constant fear that the eye of the priest might fall on his wife or daughter, and that he would be lost if he refused to give them up to him. Another reason was that they stood in the way of the training of the people. They also forced ceremonial expenses on the rich at weddings, baptisms, and funerals, for which the priests demanded outrageous fees (in one case, for example, a thousand dollars)." Don Jose C. Mijares, who has lived 63 years in the islands, says, concerning the chastity of the priests, that in all that time he has known only One exemplary friar, and then adds, "What I have seen of the religious priests would make the stones blush, if they could. Therefore I ask the Commission to spare me the recounting of facts which, because of their disgustingness, the pen refuses to describe." The report of the Commission also gives the opinion of the two Catholic chaplains, McKinnon and Fitzgerald, who admit without reservation that the monks were very unpopular with the people, and that there should be no thought of returning them. - The poor Filipinos now think that they would be helped if they first had native priests. They do not realize that it is the Roman Church's doctrine of the priesthood and celibacy that makes priests tyrannical, greedy, and licentious, whether they are Spaniards or Filipinos.
F. B.

Theatre and Public Morals. It is with some pride that the political papers colportiren the news that Mr. Knox, to whom President McKinley has offered the office of Attorney General, was expelled from the University of West Virginia in 1870 because he attended and wished to attend the theatre. We read about this in a newspaper available to us: "Philander C. Knox, to whom President McKinley has offered the position of Federal Attorney General, was expelled from the University of West Virginia, where he was studying, because he had attended a theatrical performance in 1870. Other students were threatened with the same fate, but they were allowed to stay when they promised in writing that they would not attend any theatrical performances in the future. Knox and another student refused to promise to do so and were therefore forced to leave the university." West Virginia University was quite correct in its action. Attendance at theaters is contrary even to civic morality. No man who is serious about morality attends the theaters himself, nor does he allow his children or students to attend the theaters. This has been said over and over again even by actors who have retained a remnant of moral feeling. Incidentally, there is also a Congress resolution by which all theater-goers are declared unfit to hold state office. In 1778, Congress recommended that all states suppress theaters, horse races, gambling, etc., because "they only serve to bring idleness, dissoluteness, and general corruption into pregnancy. With respect to the officers of the United States, the same Congress ordained, "Resolved, That any person in the service of the United States, who shall appear in, or promote, or encourage, or attend any such games, shall be deemed unworthy to hold such officer's office, and therefore shall be discharged from the service of the United States." Admittedly,

we no longer act in accordance with this resolution, as we have gradually lost many things that form the basis of civil liberty and welfare. Even Lincoln attended theaters, as evidenced by the fact that he was shot in the theater. But who will seriously deny that the Congress of 1778 was right? It is true that with their mouths they say: "The Congress of 1778 had obsolete ideas." In the heart, everyone who thinks a little admits, "We are now morally dumbed down." Of Christians, only those attend the theatres who suffer permanently or temporarily from the idea that one can also get to heaven by the broad way. F. P.

"The Fear of Death." On this subject the "Independent" writes: "Among the many characteristics which separate man from his lower relatives (animals) is, in the first place, the fear of death." After the writer has attempted, as is now the fashion, to explain the origin of the fear of death in man in evolutionary terms, he continues: "The main question at present is how the natural and instinctive elimination of the fear of death can be promoted and accelerated by education. To the same extent that man can be made to realize that his individual life exists and has value only because of the life that has gone before, the life that exists at present, and the life that will follow, the feeling of isolation that death imposes on man will be diminished. As soon as the truth, now generally accepted, that man is only the last step in a series which, by the way of endless dying, has risen through geological ages to the present tremendous consummation, has become the background of our conceptions of mortality, the appalling sight of death must also disappear." - If evolutionist philosophy were able to show sin as a fossil of man's earlier animal stages of existence, and conscience as a mere delusion, and to transform the fear of death into the joy of death, it could boast: "Christianity is a point of view that has been overcome." But it is precisely on this rock that the theory of evolution fails, on the ineradicability of the consciousness of sin, of conscience, and of the fear of death and judgment. But the reverse is also the fact that the Christian really overcomes the terrors of death and exclaims, "Death, where is thy sting? Hell, where is thy victory?" is the most powerful proof of the truth and divinity of Christianity. F. B.

II. Abroad.

Volck and the Doctrine of Inspiration. On February 11 and 12, the "Chemnitz Conference", which was founded "to preserve the Lutheran confession" of the Saxon regional church, celebrated its 25th anniversary in Dresden. At the same meeting, the Imperial Russian State Councillor, Exz. Prof. Dr. theol. Volck from Rostock, gave a lecture on "the good law of the Old Testament history of salvation with special reference to the school". In this lecture, Dr. Volck not only asserted "that the Pentateuch in the form in which it is before us is not Mosaic, and that it is not a work of one cast," but also spoke thus about inspiration: "But as far as the statements of Christ belonging here are concerned, they testify so much to us that the law and teaching of the Pentateuch is God's word and commandment conveyed through the mediator of the old covenant. However, Christ's contemporaries were of the opinion that Moses wrote it all down with his own hand. If they were mistaken in their opinion, Christ was not called upon to expose it,

since their faith and their blessedness had nothing to do with it. I would also like to state explicitly that the view of the Pentateuch as a true and proper book of history is entirely compatible with our conclusion that it is neither a work of a single mold nor the work of Moses in his last hand. For the question whether its contents are historical is by no means the same as the other, whether Moses edited it as a whole. And if it be thought that this part of the Scriptures, if it originated in the manner we have explained, can no longer be given the predicate 'inspired by God,' I ask: Why should it be impossible for the Holy Spirit, who brought the work to completion, to have influenced it in such a way that it became a whole under his hands, to form a part of Israel's Scriptures? In this case, of course, inspiration must be understood in a different way from that in which it is understood by those who suppose that the whole of Scripture came into being through the dictates of the Holy Spirit, and that the sacred writers were merely passive instruments of it. Representatives of this view, which is in obvious contradiction with the real nature of sacred Scripture, are found not only among members of the Reformed Church, which in one of its confessional writings gives a definition of sacred Scripture that is based on this view, but also among theologians of the Lutheran Church, which does not even hint at it in any of its symbols. As we must reject every theory of inspiration which emphasizes the human factor at the expense of the divine, so also every one which prejudices the 'factual, psychological truth of human authorship'. Can the human subject, with his fine feelings and considerations, with his cares and worries, with his struggles and struggles, be more prominent than, for example, in the Psalms? And is it otherwise with the prophetic discourses? Do they not show the greatest individual differences in language and presentation? And do not the ego of the prophet often enough break through in them, expressing his mood about the content of the revelation he has received? Yes, do not the historical reports also betray 'the respective rise and fall of national development, the diversity of individual motivation and conception'? How is it possible to explain this phenomenon on the assumption that the whole of Scripture came into being through the dictates of the Holy Spirit? The Scriptures are God's work, but not as if they were written by God through men who merely lent Him their pen, but as if they were written by men who were under the influence of the divine Spirit. The message of God to the world here became as fully human as, to speak with the evangelist, the Word became flesh in Christ. Because this is the case, the "form of a servant" can also be seen in the Scriptures. We have' - Hamann once said - 'this treasure of divine documents, to speak with Paul, in earthen vessels, so that the abundant power may be of God and not of us. Unfortunately, I must refrain from discussing the question of inspiration in greater detail. I will only say this much, that a doctrine of inspiration can only be established when one has searched the Scriptures and has come to grips with their peculiar nature. For only then is there a possibility that the theory will be shaped according to the real nature of Scripture. A more inverted path can

There can be no other explanation than to preface it with the proposition: The Holy Scriptures are inspired by the Spirit of God, and then from this proposition conclude the nature which they must have by virtue of such an origin. For it is then inevitable that one comes to statements about Scripture which are not true to its real nature. God is, as it were, reckoned to have done it. But the result is that one miscalculates. The history of the interpretation of the Scriptures shows us what aberrations were made when the Scriptures were approached on the basis of a purely logical theory of inspiration. I think it important to instruct the students - and I am always thinking of the instruction at the highest level - also in this direction, and to tell them that Scripture owes its origin to the interaction of the same factors that were at work in the history which it puts into words: the free divine self-affirmation within the community of salvation chosen and prepared by God - the people of Israel - and the free human self-affirmation in relation to divine revelation; and that we call this self-affirmation of the Spirit of God in salvation history inspiration in the sacred writers who serve him while fully asserting their individual freedom and autonomy. In connection with this, it should be pointed out in school that the holy Scriptures are not a textbook of natural history, be it of cosmology, anthropology, or psychology, etc., not a textbook of a section of natural history, is not a textbook of an excerpt from world history, but" the monument of God's revelations and God's guidance" preparing and initiating the salvation of the future; that therefore every detail of its content wants to be judged according to its relation to salvation, which is expressed in the history recorded by it and proves to be an infallible word of God according to its connection with it. On the other hand, there can be no question of inerrancy where things come into question which either do not at all fall within the sphere of the history of salvation, or, being quite unessential, do not in any way affect the substance of it, or else such things as relate to objects of secular science, or are reported by sacred Scripture on the ground of natural perception and observation." - Dr. Volck thus denies the literal inspiration and inerrancy of Scripture, and wants both to be taught in the schools. That this is a slap in the face to the clear statements of Scripture and the Lutheran Confession has been repeatedly demonstrated in this journal. Dr. Volck fell into his error - as he himself states above - by applying a method of knowledge that is not justified in theology. For instead of drawing the doctrine of Scripture from inspiration from the sedes doctrinae in question, Volck wants to determine it inductively by inferences from what he calls the real nature of Scripture. "Only this much I will remark"-it says above-"that a doctrine of inspiration can only be ascertained when one has searched the Scriptures and has seized upon the essence peculiar to them. For only then is the possibility given that the theory will be formed according to the real nature of Scripture." Now this method may at best lead to a Volckian hypothesis of inspiration, but never and never to the doctrine of Scripture from inspiration. Thus it is shown again and again that the error fundamentalis of all modern theology is rationalism. F. B.

Undogmatic Christianity. In the program which Dr. Kölscher sets forth in **the** "A. E. L. K." it says: "But already here another area of our work and our struggle opens up. It is the opposition to the rationalistic enlightenment of the present. The Protestant Association has outwardly completely died away, but its way of thinking lives on in a broad and, if we are not mistaken, growing undercurrent. The aversion to doctrine, the indifference of the confessions, the slogan of an 'undogmatic Christianity,' what is this but the renewal of the old rationalism? - Basically, we are dealing here with the question of revelation, or still more precisely with the question: Is Christianity a product of the natural religious spirit of mankind, an evolution of natural consciousness, or, in the person of Christ, a creative act of God for the redemption of sinful mankind, which has entered into the context of what already exists and has not grown out of it? On this question the spirits are revealed, and it becomes evident that Christ is still set apart for the fall and resurrection of mankind. On the person of Christ the various trends of our time are divided. Even the question of the nature, value, and authority of the Holy Scriptures as the Word of God, which is in lively flux, and especially the Old Testament discussion, ultimately hang on this question: What do you think of Christ? He who measures Christianity by his own thoughts, and does not correct his own and also his contemporary consciousness according to Christianity, will always belong to the negatives, who have the measure and limit of their thinking in the natural world, and at bottom deny the supramundane, living God. Here lies the struggle of the present and the future; and this struggle knows no compromise; for it is a question whether this modern Protestantism shall have dominion **in the** Church, or the Church itself, which rests on deeds of divine revelation. The 'Kirchenzeitung,' as it has hitherto held high the flag of Lutheran Christianity, will not desist from taking a clear stand against this nationalism in all its dazzling forms." - The "Kirchenzeitung" will be able to wage this struggle for dogmatic Christianity with success only if it holds fast to the fact that the ultimate source and standard of Christian knowledge is not experience, nor the deeds of divine revelation as such, but solely and exclusively the inspired, **infallible** Scriptures, in which God Himself has presented to us the Christian truths as dogmas and thus Christianity as dogmatic. F. **B.**

On Neutrality in the Christian Religion. We read in the Saxon "Freikirche": "On the position of Social Democracy on religion, there were sharp arguments between the former pastor Göhre, who had gone over to Social Democracy, and the 'comrades' in a Social Democratic meeting in the second Reichstag constituency in Berlin. Göhre objected to the view, generally prevalent in Social Democratic circles, that the Christian is a man who follows a mere delusion, and therefore is not to be regarded as an educated man. He demanded that the party really take seriously its statement that religion is a private matter, and that it should respect the comrade even if he were a convinced Christian. One should only be completely opposed to the state churches, by which religion is misused and falsified. In addition to isolated applause, the speaker on the whole received the most vehement rejection, and thus had to experience for himself that Social Democracy does not think of taking seriously the statement that religion is a private matter, but that it says: "The most virulent hostility to Christianity is a party matter. The so-

The Social Democratic city councillor Hoffmann, to loud applause, rebuked Göhre for taking up the precious time of the comrades for a matter that was not worth talking about. If Göhre wanted to take the idea of leading Social Democracy back to religion, 'he should fly the coop'. The Social Democratic member of the Reichstag, Fischer, declared that the evening was a wasted one. In a second such meeting things got even 'wilder'; it threatened to break up several times, for instance, when a Mrs. Eitert called religion 'nonsense'." One must keep in mind that there is no neutrality towards Christianity. He who is a Christian in his own person is devoted to Christ, to Christ; he loves the Gospel and holds it to be the highest wisdom. He who is not a Christian in his own person is eo ipso against Christ, opposed to him; he is an enemy of the gospel, and holds it to be foolishness. Men are therefore inwardly, in their hearts, in every case either friends or opponents of Christianity. It is possible for an evangelical Christian to be outwardly neutral, carefully avoiding expressing his hostility of heart in words or works. But this requires an outward training which is found least of all in the Social Democrats. We have an analogue in certain political newspapers. They promise, in order to gain readers among Christians, that they will refrain from attacks on Christianity. But they do not succeed. The inward blindness and hostility to Christianity is too great. F. P.

The Gospel of John and the Gnostic Menandros. Last year Harnack made the claim, now long forgotten, that Priscilla was the author of the Epistle to the Hebrews. Now Dr. Kreyenbühl comes from Switzerland and tries to prove in a multi-volume work that the Gnostic Menandros of Capparetaea is the author of the Gospel of John. Dr. Seeberg writes about this insane theory: "It really takes an imagination that is hardly to be envied to consider the little that we know about Menander as sufficient to find his 'teachings' in the Gospel of John. In order to make it possible for the reader to form a judgment, I will present what we possess in the way of older and more important traditions about Menander. Justin Martyr writes about 150: 'We know that a certain Menander, who also came from Samaria, namely from the village of Capparetaea, after he had become a disciple of Simon (Magus), was also driven by demons, lived in Antioch, and deceived many by the magic art, which also convinced his followers that they would not die. And there are even now some who have proceeded from him and claim this." (Apol. I, 26.) Further, in the same Justin: The demons had sent 'Simon and Menander of Samaria, who also wrought magical miracles, and deceived many, and still preserve them in deceit.' (Apol. I, 56.) A little more we read in Irenaeus: "The successor of this (Simon) was Menander, a Samaritan by birth, who also reached the summit of magic. He assumed that the first power was unknown to all. But he was the one who was sent by the invisible ones (the Aeons) as a redeemer for the salvation of men. The world, however, was created by angels, whom he, as similarly Simon, let be brought forth by the Ennoia. He also gave knowledge through the magic taught by him for the purpose of overcoming the angels themselves who had made the world. By the baptism which is done on him, his disciples receive the resurrection, they cannot die any more, but remain, without ageing, in immortality.' (Iren. I, 23, 5.)" - How little cause have we to be impressed by the childish and sensationalist higher critics! F. B.

Doctrine and Defense.

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What does the letter to the Ephesians teach about the One, Holy, Christian Church?

(Continued.)

The first section of Ephesians is thanksgiving, a hymn in which the apostle honors and praises God for all the rich spiritual blessings that have come to the Christians and in which he also sings the praises of the church of God, the eternal church. The second main section, 1:15-23, contains a supplication of St. Paul. He assures the readers of the letter that he asks for further blessings from the God of our Lord Jesus Christ, the Father of glory, especially that he may promote them in Christian knowledge. May God give them the spirit of wisdom and revelation, enlightened eyes of understanding, that they may especially rightly understand and ever more fully discern a twofold thing, first, what is the hope which God opened to them when he called them, which is the riches of the glory of the inheritance to come (v. 18), and secondly, "what is the exceeding greatness of his power in us who believe according to the working of the power of his might, which he wrought by Christ, when he raised him from the dead. V. 19. That we Christians believe, have come to believe, and stand in faith, this has happened, and happens, as is here pointed out, according to (χατά) the effect of the power of God's strength. The faith of individual Christians appears here, but also the church of all believers appears in this connection as the work and effect of the power and strength of God. At the end of the passage, v. 22. 23. instead of the plural subject ημείς *οϊ πιστεΰοντες,* "we who believe," the subject *έχχλησία,* "church," marking the unity, enters. The Church of God, like the world, did not come into being of itself, for instance, by the consensus of all its members, but owes its existence, like the world, only to the almighty power of God. And through Christ, whom he raised from the dead, God has

This second world, the world of faith and believers, was created by the word of truth, the gospel of the crucified and risen Christ (1:13). Thus it is not a natural, creaturely life, but a new, higher life, life out of the dead, which indwells believers and the church of believers. But now the church of the faithful, which has come forth from the almighty hand of God the Creator, also experiences continually in all its existence and development on earth the overwhelming greatness of God's power. The second half of this passage, which is relevant to our purpose, tells us in what way.

The apostle continues, "And having set him (Christ) at his right hand in heaven above all authority, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and having put all things under his feet, he gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." V. 20-23.

St. Paul first describes the incomparable dignity and majesty of Christ with brilliant colors. God has placed Christ, the God-man, the very one who rose from the dead, at His right hand in heaven according to His human nature, that is, He has given Him a share in His majesty and almighty rule. Christ is highly exalted and reigns over all authorities, powers, dominions, over all potentates of this earth and their spheres of power. He has the reins of the divine world-regiment, the whole course of the world's history in his hand. Even without and against their will the great ones of the earth must serve him. Even if the princes and peoples of the earth revolt against God and his anointed, he who sits in heaven laughs at them and mocks them, and one day he will speak to them in his wrath. No power on earth can overthrow the throne of Christ; rather, even the antichrist world, with its evil plots and undertakings, must put into effect the counsel and will of God and his Christ. But even what is called, what has a name in the invisible world, which from the standpoint of Christians is called earth, from the standpoint of Christian hope is called "the world to come," ί μέλλων *αιών,* is subservient to Christ. The authorities, powers, authorities, dominions of heaven, the high, holy seraphim and cherubim, the angelic princes and legions of holy angels, are subject to this man JEsus, who sits on God's throne, and execute the commands of their King Christ. And when it is then further said, "and hath put all things under his feet," yea, "all things," we think also of the princes and powers of hell, the χοσμοχράτορες, *who* rule in the darkness of this world, "the evil spirits in heaven," τοίς *ίπ ουράν ίο ις), who* belong precisely also to the invisible world, Eph. 6, 12. Satan

and his angels lie as conquered enemies at the feet of Christ and must finally also promote the cause and the reign of Christ with their raging and blustering, with their devilish hostility to Christ.

Now it is said further, and on these and the following words all weight rests: *xal αυτόν χεφαλήν υπέρ πάντα εδωχε τή έχχλησία ήτίζ έστϊν τό σώμα αυτού,* "and him hath he given as head over all things to the church." He, χαϊ *αυτόν,* this very Christ, as before described, God has given to the Church. As "Head over all," in this capacity, He has given Him to the Church. In the expression χεφαλήν *υπέρ πάντα are* summed up all the high predicates which are attached to Christ in the preceding verses. But the χεφαλήν refers at the same time to τή *ίχχλησία*. He who is the head over all things, him God has set and given to be the head of the church, so that Christ is the head of the church and the church his body. The word χεφαλή has different meanings when Christ is *χεφαλή υπέρ πάντα* and when he is called χεφαλή *τής έχλησίας.* Cf. Col. 1, 18. Christ is Head over all, that is, Chief, Commander, Regent over all, over all the powers of the visible and invisible world. Whereas, in the proper sense of the word, Christ is Head, not only Head, but Head of the Church, Head in this body which the Church forms. This is the prerogative, the unique honor and dignity of the church, that is, of the congregation of believers, in which even the angels in heaven have no part, that it is Christ's body. All believing Christians are members of the body of Christ, and they alone, not the angels also. These honor Christ only as χεφαλήν *υπέρ πάντα* and specifically as their Lord and King. All God's children in heaven and on earth form One Whole, One Great Family. We include the children in heaven in the frame of the Church. But the children of God on earth still have a very different position to God, the heavenly Father, and to Christ, than the children of God in heaven.

What does this expression "Christ the head of the church", "the church the body of Christ" mean? First of all, it refers to the most intimate fellowship between Christ and the church. The church of believers is as closely united to Christ as a human body and all the members of the body are united to the head. After all, two very different things can be intertwined and intergrown with each other. This is not the case here. This expression further indicates that Christ and the church are, as Luther often expresses it, "One dough, One cake, One mass". The head and body of a man are of One substance, the same flesh and blood. And what is the common substance here, in this spiritual head and spiritual body? It is not enough to point out that Christ is of the same flesh and blood as we men. This, of course, is the necessary condition. Christ, the God-man, is the head of the church. Christ has

not of the seed of angels, but of the seed of Abraham, is yet, as he sitteth upon the throne of glory, flesh and blood, even as we. Therefore he is not the head of angels, but only men are members of his body. But Christ is now and never will be the head of all mankind. The ungodly and unbelieving are truly not members of the body of Christ. Only the congregation of believers is Christ's body, with Christ one mass, one dough, and one cake. What the same has in common with Christ, the apostle says, e. g., 1 Cor. 6, 17. "He that cleaveth to the Lord is with Him One Spirit," *& πνεΰμα.* Christ, the Head, is

Spirit, as also God the Father is πνεύμα**.** The expression "7rvsv^" here, as more often, points to the invisible, higher, divine nature of Christ. The pneumatic, spiritual, divine nature now, since His exaltation, determines, pervades, and illuminates also the human nature, the bodily life and being of Christ; Christ is now in a transfigured body and life. And in this very substance, in this very πνεΰμα, the Church also has a share, which in faith adheres to the Lord, though at present it is not yet transfigured, though at present its pneumatic character is also still covered and hidden. "If any man be in Christ, he is a new creature." So it is said in 2 Cor. 5:17. If any man be in Christ, eip believing Christian, a member of the body of Christ, he is a new creature, made in the image of Christ, found in a new spiritual, divine nature and life, born of God, bearing God's seed in himself. Yes, we Christians, who through faith adhere to Christ, have through Christ, as St. Peter writes in his Second Epistle, 1:4, "become partakers of the divine nature," inasmuch as mortal men can become partakers of it. This new spiritual, divine nature and life is a unicum**,** which Scripture ascribes to believing Christians alone. This new life of regeneration will then be perfected in the life of transfiguration. One day, in that world, the likeness between Christ and the church, his body, will be evident. Then the righteous, the members of Christ's body, will shine brightly, like the sun, like the stars of heaven, brighter still and more glorious than the angels of light, reflecting the glory of their Head, Christ.

But there is a third thing that must be added in order to understand the head and the body. The head is the most important member of the body. All the movements of the body proceed from the head. The head is the seat of intellect and will. The members of the body stir and move, hands and feet act and walk, as the head thinks and wills. The head calls forth every action of the body and gives it its direction. And this is also true of Christ and his church. All activity, all movement of the church proceeds from Christ the Head. Christ directs and governs the church, his body, according to the will of the head.

His will and good pleasure. This rule of Christ in the church is quite different from the rule of Christ over other creatures. The hostile creatures, the godless men, the evil angels, must obey Christ, the supreme ruler, against their will. The people born of Christ, like the dew from the dawn, are all willing. Of course, the holy angels also serve Christ their Lord with joy and gladness. As soon as they hear the voice of his word, they immediately execute his commands. But they hear the commands of their overlord as a voice that comes to them from without. And it is a twofold act, that Christ once makes known his will, and that then his servants in heaven do his will. The church, the congregation of the faithful, on the other hand, hears the voice of Christ, as its Lord and Head, within itself. She has and hears the word of truth, 1:13, which is the voice of Christ. And the Holy Spirit, who dwells in them, 1:13, sinks Christ's word and voice into the hearts of the believers, and gives it power and emphasis, so that the believers do what the word says, and live and walk in the word and according to the word. It is the Spirit of Jesus Christ that moves and drives the children of God along the path that has been pointed out to them, step by step. And so all that is done in the Church and by the Church is a unified movement, proceeding from Christ the Head, and passing to the members of His body. It is a unified act: the Head thinks and wills, and the members of the Body put these thoughts, this will, into action.

But God has given Christ **as** the head over all things to the church. The apostle emphasizes this. The position of power that the exalted Christ now occupies, his dominion over all the powers and authorities of the visible and invisible world, should, according to God's will, benefit the church of Christ and does indeed benefit it. Christ governs the world in the interest of His Church, which is His body, to which He is so closely united, which has a fine character, reflects His glory, which He directs and guides according to His will and good pleasure, and leads it towards its glorious goal. The history of the world is entirely at the service of the history of the Church. All the great undertakings of the potentates on earth, of which world history tells us, have ever and ever been for the furtherance of the kingdom of Christ. One of the most epoch-making episodes of world history was the establishment of the Roman Empire in the time of Christ. What the Lord of heaven and earth was aiming at is already indicated by the story which the Evangelist Lucas tells in the second chapter. The general movement of the nations, which the Emperor Augustus caused by his proclamation of protection, had to help that Christ, the King in Israel, the Saviour of the world, should in His own time be in His own land.

City of Bethlehem was born. The heavy, bloody wars of the last pre-Christian centuries had the result that finally all known nations of the world were united under the scepter and regiment of one man, the Roman Emperor. And Augustus used the fruit and spoils of Rome's battles and victories for astonishing works of peace. He brought the peoples closer together who had hitherto gone their separate ways. He built great roads, viaducts, bridges, etc., which were the result of his efforts. He established regular shipping connections between the countries on the Mediterranean. All the world spoke the same language. The Greek language was the world language. The Greek language and culture had already penetrated the whole world. This was all preparation for the gospel of Christ. So the apostles could travel comfortably from country to country, from city to city. And wherever they went, they were understood if they only spoke Greek. Thus it was made possible for the Church of Christ to gain a firm foothold in all parts of the then known world within a few decades. Something similar happened at the time of the Reformation. The inventions of the end of the Middle Ages, which gave the world a completely different appearance, the discovery of new, unknown lands then served the cause of the Reformation and promoted the course of the eternal Gospel, which Luther was to proclaim to all peoples, languages, tongues. That our country and people here in the far West have become what they are now, has not happened without God's leading and governing. And it was certainly the intention of the Lord of the world and of the Church that the Church, and especially the Church of the pure Word and Sacrament, should build itself up in peace and freedom and fulfill its calling here in these lands. Political freedom was only a means to an end, to the end of making room for ecclesiastical freedom. It is obvious that modern culture also serves the Christian Church well. That the hitherto unexplored and closed regions of the earth have become known in recent times and have been opened up to world traffic, that is profit for the church. Thus a wide field has been opened to the Christian mission. The powers of the invisible world must also help and lend a hand. The holy angels, the strong heroes, keep especially the pioneers of the church, missionaries, traveling preachers, on their arduous and dangerous paths, so that the promise which the Lord of the church made to his servants, that they "shall take up serpents, and if they drink any deadly thing, it shall not hurt them," may be fulfilled. Marc. 16, 18. But as often as the nations and rulers of the earth, in league with the powers of hell, have made tempests against the church of Christ, their evil counsel and will to destroy the church from the earth has never gone forth. Rather, all the enmity of the world, all the persecution of Christians, has been for the salvation and blessing of the church.

diehen. The tribulation only served to purify, establish, and strengthen the believers. In such difficult times, when the world cast them out, the members of the body of Christ only joined themselves all the more closely to one another and clung all the more firmly to their invisible head. And so this is and remains the consolation of the church in this time of the world, in good days and in evil, that it has for its head the one who is head over all, and who will finally lift up his despised congregation from lowliness and put all things under its feet.

A second title of honour which the Apostle here attaches to the Church is τό *πλήρωμα τοϊ> τά πάντα Iv πάσιν πληρουμίνου.* One might be inclined,
το πλήρωμα in our passage to be taken in the same sense as 1, 9.
Col. 1, 19. Rom. II, 13. 25. as "full measure", "full number". The church is indeed the full number of the elect. However, the relation between -*πλήρωμα* and πληρουμένου suggests it more closely, with most of the older
and recent interpreters πλήρωμα here to be taken passively, so that the
The opinion is that the church is filled by him who fills all in all, or that he who fills all in all also fills the church.

Of the exalted Christ, the God-Man, it is first said that he is "all in all," that he fills the all of things. The omnipresence of Christ, and precisely the omnipresence of human nature, specifically the ubiquity of the transfigured body of Christ, is here testified to expressis verbis. Christ, who was first dead and then raised from the dead and exalted above all, is near and present to all creatures, as God and man. And this divine omnipresence is no idle rest, but by virtue of it God, Christ sustains all things in their continuance. "All things consist in him," in Christ. Col. 1, 17. If God, if Christ but for a moment withdrew his hand, withdrew his presence from the created world, it would immediately sink back into the nothingness from which it arose. But in particular Christ fills the church, which is therefore called τό *πλήρωμα αύτοϋ*, and that in a singular manner, since to the church alone is this title πλήρωμα attached. The presence of Christ with and in His church, which we usually call the presence of grace, is specifically different from His omnipresence, which all creatures enjoy. It is mediated, on the one hand, by the Word and the Spirit, and, on the other, by faith. Christ dwells in the hearts of His believers through the Word. Eph. 3, 17. and the whole pleroma, the full number of the elect, dwells in him. Col. 1, 19. The church not only clings to Christ, as its head, and is most closely knit to the same, but Christ, the head, and this is what is special about this head and body, also fills, permeates, lives through, and weaves through the church, his body, and all the members of the body, himself personally."

It is essentially the same mystery that is otherwise called the unio mystica between Christ and the faithful. It is essentially the same mystery that is usually called the unio mystica between Christ and the faithful. And this presence of Christ in his church, like his omnipresence, is a living and powerful thing. As Christ's omnipresence fills all creatures continually with powers of natural life, so his presence of grace fills his church with powers of spiritual life. By virtue of this personal nearness and presence and indwelling, Christ sustains his church and makes it capable and able to carry out its work on earth.

In the present connection of the words, that the church is called the pleroma of him who fills all in all, it is not only that the church is filled with Christ in a special, unique way, but above all that Christ is near and present to his congregation in that quality of his, as the omnipresent one. Christ's omnipresence is in the service of His presence of grace. As with Christ's world-government, so with world-preservation, the existence, welfare, and prosperity of the church is aimed at. Christ fulfills all in all, preserves the world, because he wants to preserve his church, to give it life here on earth as long as it pleases him. The fact that the earth is still standing, that seed and harvest, summer and winter, day and night, alternate regularly with one another, is due to the fact that the church is still to exist here on earth for a while and is not yet finished with its earthly work. Christ, the Lord and Head of the Church, sustains heaven and earth and all things for the sake of the Church, and sustains the world until the Church has finished her work here on earth. The building of the world is only the scaffolding for the building of the Church. When this building is completed, then the scaffolding will be broken down, then the world will perish, but the Church will remain, and will then be wholly and perfectly filled with Christ, and permeated with His heavenly light and splendour. What a comforting thought this is to the Church of Christ, which in the great world and in the world's gearing seems like a vanishing dot, that it may and ought to say to itself: this unsightly little dot is the center around which heaven and earth, sun, moon, and stars, and all the creatures of the earth revolve, and will be, when the world's time is expired, the "All in All" which God and Christ fill with His glory. G. St.

(To be continued.)

Deut. 5, 18. 1) -- XXXXX XX

What does it mean? Does it mean, as it is understood today, "Thou shalt not covet for thyself," or "Thou shalt not covet for thyself," or does it mean, as our ancient theologians understood it almost universally, "Thou shalt not make thyself covet," or better, "Thou shalt not be the cause of coveting"?

If we want to decide this question so that it is then also decided for us, we must first beware of every prejudice. Even the justified desire not to allow the enemy an inch of space that we can dispute with him must not tempt us to take imprudent steps. Why should we be tempted to do so? Even if we had to prove our ancients wrong on this point, not a single doctrine, not even the doctrine of original sin, would fall because of it. Even in the tenth commandment it remains unshaken. On the other hand, we must be just as careful not to say "yes" and "amen" to everything in the latest dictionary.

Above all, however, we must be careful not to take the matter too lightly. If we really want to see with our own eyes what XXXXX XX Deut. 5:18 means, then we have to examine the whole Hitpael, then we have to look carefully at every single place where the form occurs; and if we were to search through our whole Hebrew Bible especially for this purpose, it is a word of God that we are dealing with, a word in which there is a whole series of shakes, of which, as Christ says, not one ever passes away - it would therefore certainly not be too much trouble.

That neither of the two positions is to be rejected a priori is taught us by no lesser authority than Gesenius' "Hebrew Grammar". The hitpael, it explains, has first of all a reflexive-causative meaning: "to make oneself what the root term says." Thus, for example, XXX to be pure, XXXX to make rhyme, to purify; XXX to shine, XXXXX to make shine, to boast; XXX to be set down, to be firm, XXXXX to stand, to step down. 2) Again, instances are also mentioned where the

1) Presented to the Minnesota and Dakota District Synods in preparation for this year's Tenth Commandment hearings.

2) What a varied use this form, apparently so awkward, found in the mouth of the Hebrew, may be shown by a few examples: to mock, Hitpael: to prove oneself a mocker; XXX to become strong and high, Hitpael: to prove oneself thus: to act arrogantly, proudly; XXX to be ill, Hitpael: to pretend to be ill;

XXX to be wise, hitpael: to think oneself wise, to prove oneself cunning; XXX to inquire, rit-.

"for itself" or sibi comes to its right. The only striking thing is that the reflexive-causative meaning comes first and the other is placed after it, while the dictionary for XXXXX takes the sibi for granted, as if there were no other possibility. Should there be something not quite right at the end?

Let us examine once. If we put the verba which occur in the Hitpael all together, we find that there are just 206 of them. 1) If we classify these under the generally accepted meanings, we find about a. 17 cases which cannot be put under any heading, because the radices are mostly still very little known. Of the rest, b. 57 are quite evidently reflexive-causative in the Hitpael; in the case of c. 22 others this is equally clear on some reflection; d. 37 are about = cal in the Hitpael, which is mostly also due to the reflexive-causative meaning (Ges. Gr., P. 143, 3); e. 34 at least still hold to the reflexive meaning; f. 9 are reciprocal; g. 22 are passive, which, nota bene, is also often connected with the reflexive meaning, and h. 7, 3) whole 7 may be translated 4) with sibi.

That we may still more clearly survey the result: If we disregard the cases which are absolutely impossible to classify, and the passives, which are not in question here, then of the remaining 48 per cent are quite clearly reflexive-causative, 70 per cent are based, at least according to general concession, on this meaning, and the direct reflexive (se) is found (counting the few reciprocals) in 96 per cent. In 4 per cent our feeling for language would demand the sibi.

pael: to be sought, to conceal, disguise, disguise; XXX to be heavy (even of a multitude), hitpael: to make heavy, much, to boast, multiply, be numerous; XXX to give birth, hitpael: to state oneself as born, to be entered in the genealogical registers.

1) The XXX involved here is, of course, not counted in the following calculations.

2) This classification is almost entirely based on Gesenius' dictionary. A detailed list is provided by Schreiber to anyone who wishes to investigate the matter. (Address: 1280 St. Anthony Ave., St. Paul, Minn.).

3) Not counted here is XXXXX. Among all the 60 or so places where these form occurs, signer finds only one, where "to go along for himself" appears to be required, but not by the hitpael, but by the expressly added XX?

4) The circumstance that XXX in the Hitpael and XXX in the Piel combine the double accusative of person and thing with the same meaning as in the Hitpael, shows, of course, that the Hebrew had a different feeling for language in this piece than we have. Where we must put sibi, he put so. If we apply this to the Hitpael of these verba, XXX belongs under b and XXX under, and only 5 remain for h, which could quite well (cf. 4 Mos. 6, 19. 3 Mos. 13, 33.) be construed in the same way.

The result is somewhat surprising. Perhaps we have miscalculated after all. Perhaps those 7 (resp. 5) verba occur so often and those 79 + so seldom, that the sibi was much more familiar to the Hebrew than the se-facere. However, this sounds somewhat improbable, but it is still a possibility. Let's take a look. Out of about 950 places where the hitpael occurs, the following occur

Class b, o about 268, 1) resp. 242 digits. 510 " d 175 digits. 175
"e, f 86, resp. 23 digits. 109 " h 11.

Result: If the Hebrew thought of sibi once in the Hitpael, he put the other ninety-nine times according to the reflexive meaning, and of these again eighty-five times according to the reflexive-causative meaning. 2)

But how, if XXXXX were now to be counted among the 7 (resp. 5) of class h? Then we shall certainly find such clear, distinct, unmistakable proofs of it, that there can be no doubt about it. The form occurs, apart from Deut. 5, 18, in 14 places 3). Surely this should suffice to establish the usage of the language to some extent. - Let us take our Hebrew Bible and look at these passages one by one, as the basic text offers them to us. 4)

4 Mos. II, 4. Here we are first confronted with the perception that the Hitpael of XXX, although it can be translated like the Piel with "desire," must nevertheless have a peculiar meaning. For although this same "desire" is spoken of in three different places, here, v. 34, and Ps. 106, 14, the latter time on the part of a quite different author, yet not even for the Hitpael is the Piel used, not even v. 34, where the sacred writer was evidently concerned to speak as briefly as possible. There must be something in the lust that the mob was guilty of here.

1) Signed unfortunately only a reprint of Buxtorf's Concordance was available. But, as he knows from a safe source, a more complete one would only make the difference even greater.

2) Anyone who carefully compares the grammars and lexicons of the past and present will clearly notice that the most significant progress that has been made in the treatment of hitpael in the course of time is that, the longer the more, the reflexive-causative meaning has been given the position it deserves - in practice even more than in theory.

3) 4 Mos. 34, 7. 8. 10. it is too obvious to assume a completely different basic meaning.

4) Here the order of the Hebrew Bible is strictly maintained, only that similar passages are connected. It was not important for the scribe to put the most appropriate passages in front

which found an adequate expression only through the Hitpael.

What is this now? Is it the secondary term "for itself," or is it - the only other possibility - the reflexive-causative meaning? If the sacred writer were concerned to emphasize that the mob desired something to him, he would surely have found an expression, if he wanted to add anything at all to his. But it is not on this side that anything is emphasized, but on quite another: The verbal concept is strengthened. An inner object, -is added. The object of her desire was, as it were, desire itself. As the miser, after all, is miserly for the sake of miserliness, so they had their desire for desire. But this intensification cannot possibly be confined to the added inward object, else in this case the Piel would have been quite sufficient. Moreover, Moses v. 34. omits the inward object, and yet evidently intends to say the same thing. A strengthening of but is possible on the basis of no other meaning than the reflexive-causative one: "they made themselves desire a desire. Only when we understand it in this way do we see how wantonly they sinned, how they rebelled against the good providence without any need.

Have we understood the holy writer correctly? Let us read further: vv. 7, 8, 10. Why does he emphasize so much how good the manna tasted, how variously it could be used, how promptly it appeared every morning? Why does he mention that the people shed tears for the arrows and the leeks and the onions and the garlic? Was it this, that they wanted all this "for themselves," "for themselves" alone? Or was it not rather this, that, besides the abundant, manifold, never-failing help of God, he should put their willfulness, their wickedness, in a more glaring light? According to his report, it is clear as daylight: they had no reason to desire; they made themselves desirous.

2 Sam. 23, 15. If you read the commentaries on this passage, you will find some assumptions about the terrible lack of water that David and his flock must have suffered from, and if you do not think about it, you will assume it and go on. But where in the Bible is there even a word of such lack of water? Neither here nor in the parallel passage 1 Chron. 11, 17. is anything mentioned of it. If it had been a lack of water that would have driven the famished band to the extreme, one would hardly have let the three of them go into battle alone, and in this case David would surely have watered, if not himself, at least the three of them. But none of these things. On the contrary, in both places this story is found in David's book of heroes. In both of them, the sacred writer's only purpose is to show what a heroic deed it was that the three of them performed by tearing into the midst of the Philistine camp to save David from

drew water from the well and returned to David with whole skin and limbs.

Also here in both places, which show in spite of great similarity nevertheless also a small deviation, both times the Hitpael is written, here not exactly a proof of it, but nevertheless probably a confirmation of it that the Hitpael of XXX poch must have its own, from the Piel of the same trunk in something differing meaning. Which one? Fits better into the context: David desired "for himself," or "he made himself desire," "let himself desire"? Certainly, he wanted the water for himself, he had first in mind to drink of it, but so much "for himself" lies already in the verbal term desire itself. But is this "for himself" somehow emphasized? Is this the reason why hitpael is preferred here to piel? Not in any way. No, it was not water that David lusted for so fiercely, but water from the well at Bethlehem. The heroic deed that it would cost, it stung his eyes. What a splendid trick it would be, he thought to himself, if a few of my heroes were to tear into it, into the midst of the Philistine camp, and fetch me a drink of water! But no, he said again immediately, that would be too daring, the danger would be too great. But he may do what he likes, he cannot part with the thought; the more dangerous, the more beautiful, the more foolhardy, the more delicious. At last he can no longer resist the temptation, he asks - he still does not dare to command it - "Who will fetch me to drink of the water from the well of Bethlehem under the gate?" Was this natural to so careful (cf. 1 Sam. 18, 25-30.), conscientious a fighter? Did he not, as it were, with power bring up this lasciviousness in himself? Did he not first have to overcome habit, deliberation, and to some extent his conscience and many other things before he was able to put the lives of his three best heroes at risk? "He made himself desirous" is also here the only thing that can do justice to the whole situation. "He poured it out to the Lord" completely rejects the idea that he was only concerned with treating his own worthy person to a drink, even if it cost the life of one of his best warhorses.

The next passages are Jer. 17, 16; Amos 5, 18; Ps. 45, 12; in the first Jeremiah prays, "I have not desired the sad day;" in the second Amos speaks of men who presumptuously desire the day of the Lord; and in the last passage the sacred singer declares, "So shall he" (the Messiah) "desire thy beauty." In each of these passages the dativeus commodi would be troublesome, as soon as it were in the least more emphasized than this already is in the verbum. If there is any sense at all in the hitpael rather than the piel, it must be the reflexive-causative meaning. It fits before-

aptly. Who, taking men as they are on the average, would come of his own accord to desire "the day of sorrow," or even the day of the Lord? He who would really do this would indeed have to do some work on his own self, which would not be small. It is something made, contrived, wanton; it is wickedness, which is rejected in these two passages. But as for the third passage, the reflexive-causative meaning fits it perfectly. Why does the psalmist call out to the bride: "Forget your people and your father's house"? Should there be anything in the bride herself that would naturally please him? Among men such a thing would be very natural, but now and never is it so when it is a question of Christ and sinful man. There it was literally said: "to make oneself desirable," and a harder battle was never fought than the one **he** had to fight with himself, the infinitely loving one, with himself, the infinitely righteous and holy one, when it was a matter of finding favor with the sinful, filthy, unfilial human race.

Prov. 13, 4. 21, 25. 26. Two verses from the latter place are cited here, because it is only then that it becomes apparent how much the two passages agree in content, while they are so very different in wording. In one thing, of course, they agree completely: for the desire of the true sluggard, only the hitpael is expressive enough, except that in the second passage, which is much more detailed in general, the inner object, XXXX, is used again. But what emerges more clearly in the second place: that the lazy man desires "for himself" or the activity he develops in desires? It is hardly necessary to discuss the question yet. He who reads the passages, especially the second, sees with his eyes how the lazy man lies there and makes it cost him something in the production of desires. "Do not say," Solomon wants to say, "that the lazy man does not work. He works himself to death - with desires, XXX-XX" - that we could take our mouths so full with two short words - "XXX-XX", not like a mean one,

ordinary worker eight to ten hours and a lunch break in between, no - "all the dear long day he lies there coveting desires!" What else could make the picture clearer than, "he lusts"? By what else could it be made more clear what a piece of work it is!

Prov. 23, 3. 6. 24, 1. Here are passages (especially the first two) that the proponents of the "for themselves" should hide behind. They can, after all, refer here to an authority which is certainly impartial, to Luther, who in his translation of the Bible here used the "thee," to which they so adhere. But one emphasizes only once the "you," which one would have to do, if for the sake of it the

Hitpael would be used here - is that Luther's meaning? The emphasis that would thus be placed on the "you" would be quite foreign to the passage. Not a bit more may it be emphasized here than already lies quite naturally in a strong desire. If we translate - and we say it with all calmness of soul, but also in that peculiar tone of authority which only one's own view and experience finds - "Let not thyself lust after his dainties!" "Be not lusted after to be with them!" thus we meet precisely what Luther says. The more strongly the expression for "covet" is chosen here-and only the reflexive-causative meaning can strengthen it in the Hitpael-the more clearly, the more convincingly is signified here to the vain striver, to the betrayed confidence-dusker, to the fool who is jealous of the success of wickedness, what a folly he commits.

Prov. 24, 1. Moreover, note the parallel between and XXXX-XX. The former is a proper Piel, which, according to the basic meaning of this form, means "to occupy oneself with a thing in an intent manner." It should surely mean something that in the only place where XXXXX appears in parallelism with another word, it stands next to a word which already in Kal means "to become highly red" and which therefore in Piel quite certainly gives expression to a high-grade passion.

There is now only one passage left: Ecclesiastes 6:2, which might already differ from the previous ones without destroying the already clear result. But it does not. However, it is the only one that alludes to passages like 1 Sam. 2, 16. 2 Sam. 3, 21. 1 Kings 11, 37. in that here the hitpael, as there the piel, could be construed with. 1 But there is also a remarkable difference. There it stands for a desire, which (even 1 Sam. 2, 16.) had its limits, and was quite justified according to God's express word, or according to his manifest providence. Not so here. Although no absolute object stands here to testify it, as in five of the passages already mentioned, yet it is evident from the whole context: this XXXXX stands for an immoderate covetousness, for a covetousness which already no longer covets the thing coveted for the sake of benefit, or pleasure, or honor, which it invades, but which covets simply to covet. But such reinforcement of meaning is, take the hitpael as you will, possible on the basis of no meaning but the reflexive causative alone.

A summary of the result obtained is probably superfluous. It is clear enough from what has been said: despite all the concern and effort,

1) That Gesenius' dictionary asserts this for Prov. 13, 4. must have fine reason in an error.

that one makes in these days with the invocation of oriental languages for the explanation of the Hebrew - the Lutheran philologist of the seventeenth century, who took his Hebrew Bible to hand and studied and researched and compared until he knew it almost by heart - he has - here at least - grasped the spirit of the Word better. - But now to the XXXXX XX, 5 Mos. 5.

That the form should mean something in this single passage that it does not mean anywhere else is something that no prudent philologist would want to assert, unless the context were so peculiar in this passage that it virtually forced it. Is this now the case? The only thing that could be brought forward in this respect would be the comparison with v. 18 a. and, what is still far more important, with 2 Mos. 20, 17. Does not, one says, XXX stand there exactly in the same place where here the hitpael of XXX is used? Therefore it must also, according to all rules of the art of interpretation, mean exactly the same as there.

The exact same thing? Let's leave it at that. What does XXXXX mean here then? "Desire," of course, you answer. But that is not enough.

XXX, strictly speaking, means a special kind of desire, namely, one that finds pleasure in the object toward which it is directed, which appears to be lovely, desirable, and pleasing to the eye. Hence Luther translated it almost regularly, also Deut. 5, 18 a., with "to lust." This, then, is supposed to be the cause why hitpael is used here, and no other form of , because it is from this side that desire is so rightly brought into the light. That would then be the most extraordinary of all the unclassifiable hit-paels. Now and never may we go so far in the use of parallel passages. Another word is, after all, another word; and even if it were as similar to another as one egg to another, it would still be quite certain that it did not have its center of gravity and its thickest part in quite the same place.

That XXXXX means "to desire" just as well as XXX, is established. In this respect they are like two peas in a pod. But where does its emphasis lie? In what does it differ? It cannot be denied that the basic meaning of the root, which in itself denotes a more inward desire, has something to do with it. But that alone cannot be it, otherwise the simpler XXX, to which no one has ever ascribed nor can ascribe a special flavor, would have sufficed completely. But if something depends here on the form, the hitpael, it can only be a question of two things. Either it is, "Thou shalt not covet," or it is, "Thou shalt not make thyself covet!" The former has still some semblance only so long as the "thee" slips in quite unaccented and unheeded with beside. It is used of

The word "you" is tolerated by the non-thinking reader only as long as it remains quite calm, says nothing further than already lies in the verbum. But take it seriously for once, just think of the two commandments and emphasize the "you," and it will never again occur to you to look for the emphasis in them.

And if the two passages, Ex. 20 and Deut. 5, were still completely, word for word similar to each other! But they are not. Ex. 20 reads the ninth commandment, "Thou shalt not covet thy neighbor's house"; Deut. 5 reads, "Thou shalt not covet thy neighbor's wife." Ex. 20 begins the tenth commandment, "Thou shalt not covet thy neighbor's wife," and five items are specifically mentioned in the whole. Deut. 5 it begins, "Thou shalt not covet thy neighbor's house," and the objects expressly mentioned are six in all. Surely such striking changes have a purpose, and it must be our task to investigate that purpose.

Now what is the purpose, first of all, of confusing "woman" and "house" and "house" and "woman"? Let us not make things difficult for ourselves. No matter how much we think about it, we will come up with no other reason than this: Whether one or the other is written in the passages in question makes no difference. Whether the sinful desire is directed toward the neighbor's house or toward his wife is of no consequence to the ninth commandment. Whatever it may be directed to, it is forbidden in it. Again, whether the house or the wife of one's neighbor comes first in the tenth commandment makes no difference. It does not matter which object is placed first, as long as only one set of objects is expressly mentioned, it does not lose its peculiarity. In sum, whoever wants to draw the line between the two commandments according to the opposites, may draw this line as he pleases, straight, crooked, angular, round or crooked, he will never be able to draw it in such a way that it does not violate one of the two versions. Neither of them will puff it, for each of them mentions again that already named in the ninth commandment with the "and all that is his."

How important that this should stand out so clearly here! The stiff-necked people 1) were so inclined to nothing else than to adhere relentlessly to the very words that were written in the law with as many letters, and thus to make being pious comfortable for themselves.

But what is the use of multiplying the objects expressly mentioned in the tenth commandment? Let us not trouble our heads unnecessarily here either. We may ponder over it until we grow gray, and we will not get beyond it: If he mentions five at one time and six at another, five were not enough for him. It

1) and every natural man.

should become more of them. The only difference that has ever been found between the ninth and tenth commandments, there a single object, and here a whole series, should be more apparent here.

But was it worth the trouble to emphasize this difference even more? Does it serve any purpose at all? Or is it not rather so slight, so small, so sought-after, so trivial, that one should not say a word more about it? - Think of a mother who is about to go to town and leave the children alone. She warns them, "But, children, that you do not play me with fire!" One will think this quite natural. But now think, she is all ready to go, and has the doorknob already in her hand; so she turns once more to her ten-year-old Karl: "And you, Karl, don't open the stove for me! and don't touch the oil-can! and don't put on one of the new wax-lights! and don't take the liberty of singeing the grass outside! and be careful not to do anything or do anything that might put us in danger of fire!" Wouldn't you have known at once that Karl was not to be trusted in such matters? that he was inclined to all sorts of such recklessness? Surely you would have noticed that at once, and you wouldn't have noticed it only from the fact that Karl was getting a special lesson. No mother of proper educational tact will make so many words about a thing if there is not cause and reason for it. If one cuts off the enemy's way out, one shows that one fears he may escape. If the keeper of the prison, before he lies down to rest, checks every door and window and lock, it is evident that he is dealing with men who, if they find the least loophole open, will be gone the next morning. And should the Holy Ghost, in vain, and without any cause, make so many words and so much being? If sin, the ruin of original sin, were not constantly at the door of our hearts, if our sinful inclinations, prejudices, and passions were not, like a ravening beast, ready at any moment to pounce on our neighbor and all that is his, and to rob him of it, yes, even to destroy him: God would not have added the tenth commandment to the ninth.

But if the point of Deut. 5 is to stand out still more clearly in the extended series of the objects mentioned, why is XXXXX XX chosen here instead of XXXXX XX? Only then can it make still clearer what Moses is concerned with here, when it is said here what it has been said everywhere else up to now: "Thou shalt not make thyself covetous." "Thou shalt not be the cause of coveting. " E. L. Arndt.

The captive Samson at the mill wheel of the Philistines.

(Continued.)

The courageous resistance against recognized truths is what completely deprived the best regional church theologians of their strength towards the end of the forties. They recognized and pronounced that a renewal of the national churches was nowhere to be thought of, that their time of grace was over. It had been clearly enough testified to them by word and deed, and they themselves could not deny that the newfangled union was a work of the old serpent; nevertheless, they united with the manifest enemies of the truth against all those witnesses who followed the word of God and did not want to walk in the counsel of the ungodly. In the course of the last struggle, more and more "a common unbelief" developed, as Hengstenberg wrote: "Now the individual non-believer, when attacked, immediately retreats to the main camp; the conscience, as soon as divine truth wants to approach it, takes refuge behind the spirit of the age, which has constituted itself as the spirit of the world. This will certainly increase far more; the world will unite more and more into a whole, and confront them" (faithful preachers) "like a strong wall." (1846, p. 4.) On both sides it was pronounced that the struggles "are concentrating around the living center of Christendom," that it must "come to a great and serious decisive struggle" (p. 241), in which there can be no mediation at all. If it had been said of Schleiermacher: "His teaching as well as his person is a union of Christian mysticism and secular humanism of his time" (1849, p. 479), it was now clear before everyone's eyes that his school and all middle parties and union fanatics in the struggle for the foundation of the church can only take sides against Christ and his word; for since 1830 the alliance of all those spirits who do not want to bear witness to the truth has become ever more firmly formed. The signs of the times preached loud enough that one must leave the State Church and the Union if one wanted to save the Lutheran confession. These signs were interpreted by friend and foe alike. We will readily concede to Hengstenberg's Union Lutherans that there was no essential difference between the conditions in the state churches with and without the Union; for the state church as such had everywhere become a universal union, and in some so-called Lutheran state churches one found even less of the marks of the Church of God than within Prussian congregations. This is what led our Synodal Fathers to emigrate from Saxony, from which country the Ev. Kzt. still had to report in 1849 (p. 777) and 1850 (p. 729 ff.), in spite of the divorce process initiated by Hahn and longed for by Rudelbach,

The ecclesiastical conditions could not be more desolate anywhere. Rudelbach, in spite of his opposition to that emigration, could not long endure it in Saxony, but resigned his office and went to Denmark.

Among the faithful were found "the same shadings" as in Prussia (1850, p. 971 f.), and the church system, in spite of the outward forms of law, was "thoroughly corroded," so that unbelief prevailed and the few Christians were carried as "antiquities." (1851, p. 197 f.) In Weimar and Thuringia, where in better days one warned against repentance of sins in penitential day notices (1832, p. 14 ff. 81 ff.), even now one could expect nothing but stale tube water, as Röhr's rationalism was called, which had its tubes through the whole country. In Bavaria, in 1849, the church regiment placed itself between the free spirits, who wanted to leave the state church on one side, and the Löheans, who wanted to leave it on the other, and called out to both: Stay! Return! We must stick together! Since the conscientious objections of the latter were only farces, and the latter indulged in the dream that the millennial kingdom would already bring the church, they both remained in one stable and had their horns blown. After all, each could teach what he wanted, and only the few witnesses who proved by deed that in one point they wanted to obey God more than men had to learn that ecclesiastical despotism is not a mere heirloom of the Hohenzollern family. If Stahl thought that during his student days in Erlangen "in the whole Bavarian Landeskirche there were scarcely ten, nay, perhaps scarcely three, who professed the Augsburg Confession," this has indeed changed very much; but he would not deny that all their professors through the German Landeskirchen could be placed in one market town at the beginning of the fifties. (1853, p. 348.) Whoever reads more details about the ecclesiastical ruin of Oldenburg, about the undisturbed churchyard peace of Brunswick, Mecklenburg, Holstein, etc., or about the persecution of all Lutheran church life in Hesse, Hamburg, etc., will lose the desire to want to elevate the so-called Lutheran Landeskirchen somewhat. Genuine Lutheran confessors were everywhere regarded as disturbers of the peace, about whom the "Memorandum" of the Göttingen Faculties of 1854 "on the present crisis of church life" laments: "The healthy course of the regeneration of the church from within has experienced distressing disturbances since about the forties. A party has formed, admittedly almost abandoned by the laity, which, to put it in a nutshell, seems to be undertaking the work of a seventeenth-century restoration in a hasty and supposedly ecclesiastical manner. - We stand on the eve of an attempted restoration of the 17th century, for which our Church has had to atone so grievously."

(p. 6. 11.) One could look for such dreaded witnesses everywhere with the Diogenes lantern. In any case, the following was true of the church regiments: "Whoever is acquainted with our ecclesiastical conditions can have no doubt that by far the majority in most German ecclesiastical authorities belongs to rationalism. (Kzt. 1848, p. 821.) "If I had wanted to weigh the factual" (not merely the legal) "conditions of the Lutheran territorial churches against those of the Prussian church, the balance might very often have tipped in favor of the latter." Victor Strauss readily admitted this to Hengstenberg when the latter, struck by the testimony against the Union and its Lord's Supper, reproached him: Whoever does not want to expect a church of confessors from the future, "will neither in Prussia nor elsewhere be able to remain in the church with a calm conscience; for there can now really be no question of a Lutheran church anywhere, if one wants to take it seriously and strictly." (1849, p. 41 f.) It is true that where the Lutheran confession was left standing on an old paper, it was only because the formal abolition was omitted out of indifferentism and fear of unnecessary disturbance of the peace. No soul that hungers for the means of grace can live on such a right of confession in the legal sense. What the people of Breslau wrote to the Union Lutherans in 1848 therefore also applied to other regional churches: "That the Lord will once again take the path of the regional church, all his signs speak against it. He leaves Himself a poor and lowly people, and the rebuilding of the walls of Zion can only succeed through life in faith, through the gathering of living stones, so that you will never be able to bring your congregations back to the Lutheran Church through a summary, state-church procedure". (S. 711.)

The actual preaching of the pure Word was lacking everywhere, and "to want to produce a confessional church in the presence of an unchurched majority is a lowly craft, a mere church fabrication. (1849, p. 36.) Dr. Zimmermann in Darmstadt, at the foundation of the Gustav Adolph-Verein, had exclaimed to the church, "Should a history of 300 years, nay, of 1800 years, have passed us by so without a trace, that we could still indulge in the delusion of hoping for unity of doctrine and faith?" (1844, p. 212.) The Lutherans of the country church did not, like the latter, consider their amphibious association to be the most beautiful flowering of the church of their time, but rather thought that something of the confession could still be preserved in the field of free associations; but even their "organization of the Christian and, in the true sense, ecclesiastical forces" in associations no longer had the purpose of restoring a church united in doctrine and faith. They now pushed away unity in pure doctrine as a side-saw; the

Heart had fallen away from it and taken a stand against it. "The inner mission, one of the greatest church questions of the present time, and admirably suited to form a counterweight against the one-sided preponderance of interest in the doctrinal element, which threatens the evangelical church with particular danger and is so suggested by our present circumstances, would certainly become one of the most important objects of the effectiveness of evangelical brotherhood." (1848, p. 823 f.)

Martha's concern and effort was to create a hiding place in the state churches, in which the ungodly "have the upper hand," and "of which it is now more doubtful than ever whether the Lord will preserve them, whether in them, too, the saying, 'Seeest thou well this great building? not one stone shall remain upon another that shall not be broken,' shall not be fulfilled. (Ibid.) These Lutherans in the broader sense, who everywhere wanted to be first state churchmen and then Christians, were also given prospects like this: "The ecclesiastical spirit of association is now entering a new stage through the centralization of the inner mission, and it is possible that thereby more than one advantage will be gained, which will increase its power for the healing of church life: 1. 1. that the activity of the Associations in itself acquires more unity and momentum; 2. that the pietistic and humanistic elements again join hands in the inner mission; 3. that the Associations of the faithful do not remain beside the ecclesia vocatorum, but become a member of its organism." But how, if these are only dreams? Then one can still, as in the days of the old rationalism, flee to the Herrnhuters. "The Brethren congregation can still have a great effect for the salvation of the Protestant Church in two ways: 1. it can, if very evil times should come, offer places of refuge for the faith persecuted abroad, where the ecclesiastical forces can shelter and strengthen themselves in silence; 2. but it can also once more and to an extended extent become the starting point of a great church foundation. ... A second, even more richly gifted Zinzendorf could be awakened by God to lead the entire Protestant Church towards a rebirth, starting from and supported by the Brethren Church. Whether God has decreed this or not, it is certain that the Brethren congregation has not yet completed its mission for the salvation of the Church, however much the strict Lutherans dispute its latitudinarism in relation to confessional church doctrine." (1849, p. 485 f.) Lutheran consciences, of course, were not to be counseled with such dreams; that is why they were so angry. When the Göttingen faculty, in its "Memorandum," so earnestly warned the authorities against the appointment of a truly Lutheran professor, one heard only the whimpering of the old serpent, which feared the judging testimony of truth; what, however, is revealed in Hengstenberg's fox-like prowling around the crucial

What else than the evil conscience that is struck by a truth and embittered against it? What else than the evil conscience that is struck by a truth and embittered against it? What else but the evil conscience that is struck by a truth and embittered against it!

During the struggle in which the people decided against Christ, his word and his church, the truth was testified to the Union Lutherans much more often and more powerfully than to other Lutherans of the national church. Among them there was no lack of voices like this: "The mediators who recommend love in order to put faith in the shade should remember Luther's word: Cursed to the lowest abyss of hell be the love that is praised at the expense of faith! They mislead friend and foe, and lead our torn fatherland, our devastated church, deeper and deeper into the hopeless habit of falsehood and dissimulation already so widely spread, by so many of its noble organs.... . . To us Elijah's word applies: "How long will ye limp on both sides? If the Lord is God, walk after him; but if Baal, walk after him! Will it also be said of us, as 1 Kings 18:21, 'And the people answered nothing'?" (1846, p. 484.) Here the national church and the union were so interwoven that even among the theologians consciences were again and again troubled about their abiding, and acted like that pastor who read to his conference all the passages of Scripture concerning conduct against false teachers and evidently ungodly men, and begged his brethren not to come upon these firm, strong, and clear sayings with the art of doubt, which everywhere finds "inward understanding," but to let them act upon them with a simple and willing heart. "No one will be able to deny, without blushing, that the withdrawal of such words of God from the visible into the invisible, from the concrete into the abstract, into the blue, which is now customary, is inferior to the word of the Lord. St. Paul would certainly not call fine the glory with which today's invisible believers assure themselves of keeping the word: "Put yourselves out! shun! avoid! have nothing to do! withdraw! separate yourselves! go forth! It is a bad obedience to the word: one must shut the mouth of the insolent seducers, if one thinks it enough that one covers one's ears. . . . You think that you do not need to turn away from false teachers, to leave church fellowship with them, in order to protect your souls from harm. But God knows our hearts better than we do ourselves, and he warns us: "Beware! Do you not know that a little leaven leaveneth the whole dough?' Let us not deceive ourselves; let us not trust in the strength of our faith, where the Lord denies us such trust! By every concord with the enemies

Jesus' tender concordia with the Lord our God is violated. Lukewarmness of disgust before those who love and do falsehood is in absolute correlation with lukewarmness against the faithful and truthful." (1844, p. 679 ff.)

Such guerrilla warfare against the Union had arisen more and more frequently since 1830 that one could see it and grasp it, state-church union did not lead to unity but to disunity, and a people that drank at the ragwater of the Union could never come to peace. (1847, p. 19 f. 1851, p. 815 f.) "The anti-Unionist sentiment is in rapid progress, intensively no less than extensively," wrote Hengstenberg in 1844; and this time also saw it, that not only was separation more rampant than before, but that for the sake of the Union there was the emigration of many Lutheran-minded people to America and Australia. Even the Union Lutherans now spoke more than ever of imminent divorce and decision. From the beginning, the Ev. Kzt. had "wavered with regard to the Union and had taken an uncertain, hardly tenable position between the Union and the Old Lutherans, which perhaps had its reason in the fact that the editor himself was not a born Lutheran, but a Lutheran-minded Reformirter." (1849, p. 483.) Though he rejected the charge that he changed his position "every five years," yet he himself confessed with Pres. v. Gerlach, "The Achilles heel of the Ev. Kzt. is its position on the Union." (1856, p. 48.) He had once admitted it to the rationalists v. Cöllen and Dav. Schulz that it had changed more than once, but could justly boast of this change as a progress in knowledge. Afterwards he could say: "The saying: 'Some sins are only revealed afterwards' has also become true with regard to the Union and is an excuse for us if we did not fully recognize its essence at once. He did not need at all the coy reminder "that retractions have never been considered a disgrace in the Church," but should only have testified it quite joyfully to the proud modern theologians: "To be pliable and teachable even in advanced years is a gift of God." (Ibid.) (Conclusion follows.)

Ecclesiastical contemporary history.

I. America.

The Doctrine of Inspiration in the Confessions. Again and again one reads in ecclesiastical papers and writings that the church has not spoken out in its confessional writings about the doctrine of inspiration. Only a few months ago Dr. Volk from Rostock wrote in the "A. E. L. K.": "Representatives of this view" (of inspiration), "which is in obvious contradiction with the real nature of the Holy Scriptures, are not only to be found among members of the church, but also in the confessional writings.

The Lutheran Church, which in one of its confessions gives a definition of the Holy Scriptures which is based on this view, but also among the theologians of the Lutheran Church, which does not even hint at it in any of its symbols. How groundless this assertion is, however, is evident not only from many passages in the Lutheran Special Creeds, but also from the words of the Nicene Creed: "And in the Lord, the Holy Ghost. Who gives life. Who proceeds from the Father and the Son. Who with the Father and the Son is worshipped and honoured at the same time. Who spake **by the** prophets." Francis J. Hall of Western Theological Seminary, Chicago, rightly says in "The Churchman": "In the Nicene Confession the common church teaches us to believe in the Holy Spirit as the One who spoke through the prophets. It is clear that the term 'the prophets' refers to the writers of Scripture. It is therefore the formal and express doctrine of the general church that the Holy Spirit has spoken through the Scriptures. If this be not a definite doctrine of the inspiration of Scripture, I know not how such a doctrine could be expressed in human language." What Hall says here is certainly true. In the words of the Nicene in question it is not a remark incidentally interspersed by the way, but a piece of confession which stands on entirely the same line with all the other statements of the Nicene. And as to the content of these words, a double statement is clearly made in them, namely, (1) that the Holy Spirit is the actual author of the prophetic discourses, and (2) that the prophets were instruments through whom the Holy Spirit spoke. But this is precisely the Lutheran doctrine of inspiration and that of the Holy Scriptures. Modern theologians, however, in the face of such passages, bury their heads in the sand and assert and affirm: "There is nothing in the Confessions about a doctrine of inspiration! F. B.

Lutheranism and the American Spirit. "The Lutheran" has now repeatedly printed and elaborated the sentence: "Lutheranism cannot live in America if it be inseparably joined with a German or Swedish or any other spirit." With the same "The Lutheran" believes to have established a particularly profound and hitherto unrecognized truth. But the apparent profundity here, as so often, has its ground merely in the vagueness and ambiguity of the expression. For with the word "spirit" here everyone can associate pretty much whatever thoughts he wants. And whether the sentence is right or wrong depends entirely on the particular thoughts which one puts into this expression. If "The Lutheran" wants to say with his sentence that the Lutheran Church cannot hold on in the long run if it does not take care of its English-speaking members and always wants to preach only German and Swedish, even if there are no more people who understand German and Swedish, then the sentence does not contain a particularly deep and new, but nevertheless a certain truth. But if "The Lutheran" has chosen the vague expression "American spirit," "German spirit," in order to make room in it for the thought, prevailing e. g. in the General Synod, that Lutheranism can only hold its own in America if it begins to enthuse with the American sects about abstinence, Sabbath, unionism, revivals, Sunday schools as substitutes for parochial schools, etc., then the above sentence is fundamentally false. Lutheranism is the pure gospel, and whoever modifies any of its teachings according to the "American" or any other spirit, does not thereby build Lutheranism, but destroys it. F. B. .

Concerning **church unity,** The Lutheran World writes, "Is it not true that greater responsibility in this - to unite Lutherans in America - rests upon General Synod than upon any other Lutheran body? General Synod has the language, the customs, and the spirit of our country as no other Lutheran body. And General Synod was organized for the very purpose of uniting Lutherans in America. The founders of the General Synod intended to unite all Lutherans into one body. The fathers and founders of the General Synod did not dream of creating a sect and separating themselves from other Lutherans. They organized the General Synod so that it might unite under its banner all Lutherans in America," etc.- The fact is that no Lutheran communion makes so much talk of Christian unity among Lutherans in particular and Protestants in general as does the General Synod, but also that by its false doctrines and its unionistic attitude it in truth destroys and makes impossible true unity more than any other Lutheran communion, and that it has no idea at all of what unity in the Spirit actually consists in. As "The World" declares in the same article: "Perhaps we shall always have three great church bodies, lest any truth concerning the Trinity should be lost. Perhaps there will always be Calvinists to emphasize the sovereignty of God, Arminians to emphasize the freedom of man and the work of the Holy Spirit, and Lutherans to emphasize God in Christ and justification by faith in Him." - If the different sects really serve the purpose that the individual divine truths are properly emphasized and preserved, then logically the General Synod, instead of striving for unity, should ask God to preserve and increase the sects.

F. B.

The Confession of the Unconverted. In the "Magazin für Evang. Theologie und Kirche," Vol. 29, p. 5, we read: "Unser Bekenntniß. In the time of miserable disunity and confessional division of Christendom on the one hand, and of apostasy from the fundamental truths of Christianity on the other, it is necessary that the true flag of the confession of Christ be always held high by all true confessors. There is a central truth around which all true Christians must necessarily rally and can confidently do so, a truth which, of course, contains all others in nuce. It is the confession that Peter gave to the Lord as an answer (Matth. 16, 16.): 'Thou art the Christ, the Son of the living God.' Around this confession all serious-minded Christians can gather, who are concerned to promote unity in the spirit. This is the indispensable one and general thing on which the Christian church rests. Here there is no mediation, no ambiguity. This is not a vague, indefinite, and unclear general, but it is truth so definitely formulated that it can only be accepted or rejected: Who is a liar without who denies that Jesus is the Christian? This is the antichrist, who denieth the Father and the Son/, 1 John 2:22." - In the second paragraph of their statutes, the Uniate profess not only one doctrine, but many, namely, all the interpretations of Holy Scripture, "as set forth in the symbolical books of the Lutheran and Reformed Church," "inasmuch as they agree with each other." What these doctrines are, of course, the Unrationals do not say, and each one then believes what he will with them. According to the above quotation, however, the Uniate seem to demand of every one who wants to be received into their fellowship that he at least commit himself to the one, definite, doctrine.

The truth of the matter is that we confess the formulated truth: "Thou art the Christ, the Son of the living God. But that a round, full, and unreserved confession even of the above doctrine is not a conditio sine qua non of membership in the Uniate is expressed in the same article from which we have quoted above. On page 6 we read: "Shall we or do we want to return to the 'dogmatic' Christianity that is today regarded with some disdain? If by this it is understood that we must place all who cannot yet confess this confession with full conviction of heart under an unmerciful 'damnamus' - then we say: no! This confession is not to be imposed on souls as a compulsion of faith. He who only wants to come and remain a disciple of Jesus will not and will not push him out (John 6:37), and how would we dare to push him out? The casting out takes place of itself, without our doing, if we only proclaim the whole unadulterated truth." Compare with this the statements of the "Magazin für Evang. Theologie und Kirche" (Magazine for Protestant Theology and Church) cited in the February number of "Lehre und Wehre," p. 57, concerning the free-minded and unbelieving elements in unchurched congregations. Among the unchurched, even he can be and remain a member of the congregation who does not confess the one formulated proposition of the deity of Christ. In fact, therefore, the Unrighteous do not require of their church members any confession of any formulated doctrine. "He who will only come and be and remain a disciple of JEsu," the Unrighteous receive into their fellowship. Yes, is it not often enough that one, in order to be an unchurched member of the church, comes at all, for whatever reason, or if he no longer comes, yet still pays, or if he should have died completely without a church, that as a minimum one of his relatives comes and asks for a church burial? F. B.

American cathedrals, whose architecture would express the American national life and the life of the American Church according to its present reality and according to its ideals - this is one of the most ardent wishes of the "Churchman". But at the same time he complains bitterly that so little architectural interest is found among the -Episcopalians. "But this lack"-he says-"this lack of intellectual and artistic interest is a striking characteristic of our people, a national defect. Our English brethren are far in advance of us in this." - In this piece, too, the Episcopalians resemble the Papists, in that they care more for appearances than for being, more for the rote than for the inward, more for art and beautiful forms than for the truth and sincerity of the divine word, and more even for aesthetics than for ethics. Abominable false teachers, like Briggs, take them into their fellowship contrary to the clear word of Scripture, but lack of interest in cathedrals they blame as a "national defect." But where, as is so rudely apparent in Pabsthum, art enters into the service of falsehood, it becomes a tzuren ornament and a pompa diaboli. F. B.

Morality of the Theatrical Players. How immorality favors the prospects of the theater players and morality is an obstacle on the stage, is evident from the following description sent to us by H. K. from a novel in the "New York Staatszeitung": "Ellen Wiborg" (the heroine) "had gone to the theater out of pure enthusiasm. She had taken appearances for being, and no one failed to open her eyes. The passion for the theatre had come over her after a great success in a 'benevolence' performance. She threw everything behind her and strove for only one goal. Since then

six years had passed. She had long since come to the end of her illusions; but she still loved her art. But she had also come to realize how much everyday meanness was connected with this art. She had kept herself pure in the impure sphere; she had walked over with high feet all the ugliness that confronted her in the agencies, behind the coulisses, in the dressing-rooms. She had always managed with her fee and had never accepted a penny of the allowance offered to her by "Paul" (the son of the merchant countess who did not want her to be her daughter-in-law as a theatre princess); but she had often had to experience how the director had preferred another for a role she would have loved to play and which, according to her profession, would have suited her, because the latter could show just better costumes for this role than she herself possessed. Yes, one of them had said outright: 'I have an aversion to all ladies who get by on their fees (!!).' And so, although (!) she had maintained a reputation for absolute respectability everywhere, with agents, directors, colleagues and the public, she had never risen above the level of the medium-sized city theatres, and the moments when her art gave her real satisfaction became ever more meagre. Often she" (therefore!) "had doubts about her ability. She had striven for the highest when she had burned the bridges behind her. And there had been one, an old comedian, who had once had a name at the theatre, but now only for the sake of that name, who had once shone at the court theatre, was kept as a second subject at the little town theatre, who had said to her: 'You see, Wiborg, standing with one foot in the respectable' (!) 'bourgeois past and with the other on the boards, that is no good' (!). Whoever dedicates himself to the theatre must dedicate himself to it with all his skin and hair, with everything that is in him. You are not a beauty, but you have a stage character, a stage face and talent, a lot of talent. - But - just as the best field bears no fruit if the rain fails to come, so the best of your talent will remain stuck in you if a passion does not come over you once, stirring up all that is hidden in there^!). Such a passion you may perish with. But, if you outlive that passion, perhaps with stifled! hearts, then, Wiborg, believe me old man, the world may have **one decent girl less, but one great artist more.'-As** we read this, the words of the notorious atheist Holbach came to mind, which in "Sociales System,**"** III, 129 et seq. thus read: 'What unhappy effects must not these spectacles produce on women, in which everything conspires to nourish or arouse the sensual desires in them, which often find for them an inexhaustible source of suffering? What havoc must not be wrought in their vivid imaginations by the seductive representations of love and the criminal amorous deeds which the theatre so often brings before their eyes? May we be surprised to find so much frailty in a sex for which dramas, frivolous lectures, novels, are the only occupations, and which in its idleness is continually assailed by lust? Is not sound morality compelled to unite with religion in condemning plays in which everything conspires to seduce, to effeminate, to corrupt both heart and mind? What is to be thought of governments which not only tolerate amusements, but still give them their protection, which to the young are evidently

are the schools of vice, privileged places destined to excite the passions, cliffs where innocence is assailed by the eye and the ear, seduced by the principles of a 'slippery morality,' -heated by music and by 'bawdy dances,' exposes itself to perpetual shipwrecks? We are told every day that the theatre, ennobled by taste and decency, has become a -school of morals" for the moderns. Is it not enough to open our eyes to be disappointed at this idea? Is not the object of the most esteemed dramas without ceasing to paint us love-intrigues, vices which one endeavours to make amiable, licentiousnesses which are created to seduce the imprudent youth, villainies, capable of whispering a thousand means of doing evil? Is not the ridiculous, intended to curry men's silliness, often thrown upon honesty, innocence, reason, and even virtue, for which all should inspire the deepest reverence? Can it be supposed, at last, on good faith, that it is to take lessons of wisdom, that so many idlers daily run to plays, where, paying little attention to the play, we see them constantly chattering about a troupe of sirens, who live by the trade of their charms, and who offer all they can to draw into their snares those whose desires they have excited? Will a woman, then, after seeing conjugal love ridiculed in a great number of comedies, return home wholly imbued with the duties of her station, and the feelings which she owes to her husband? What impressions can be made upon the inexperienced and tender heart of a young girl by the seductive examples which so many dramas give her, to the performance of which the parents themselves are so foolish as to lead her? How many cliffs is not a sensitive soul continually exposed to by the imprudence of those who should protect it from danger?" - The playwright, according to the great majority of stage plays, has for his object to represent and glorify immorality, and the playgoer has for his object to give himself pleasure by such representations. The effect, therefore, on both sides can only ever be one: immorality! F. B.

II. Abroad.

The Association of Lutheran God's Castes in the Kingdom of Saxony held its General Assembly following the Chemnitz Conference. The number of members in Saxony increased from 569 to 618. The income amounted to 32,900 Mk. against 33,758 in the previous year. The following resolutions were adopted: "I. We cannot deny our support in case of need to Lutheran congregations which have faithfully and steadfastly held fast to the banner of the Lutheran confession in the face of a union introduced from without. The Gustav-Adolf-Verein excludes these congregations from its support on principle. To us they are not only flesh of our flesh, bone of our bone, but venerable, yes, glorious Confessors' congregations in the Diaspora, which we remember first and foremost when St. Paul calls out to us in Romans 12: "Take care of the needs of the saints. On the other hand, we do not support free-church Lutheran congregations that reject as such, or wage war with, the national churches that have historically come into being under God's providence. II. We stand in the same opposing relationship to Catholicism as our fathers did at the time of the Reformation. The great gulf which separates us from Rome has rather grown wider, since Rome, at Tridentine and Vatican II, has in the meantime departed still further from the Gospel and has become a petrefact.

In order to preserve our position and that of the diaspora communities and to resist all counter-reformation as well as all further encroachment of Rome, we consider the first and noblest means to be the pure and unadulterated Word of God and Sacrament, as contained in our confessions. For this reason, the be-all and end-all of our concern is to help the diaspora communities in Catholic countries to preach the divine Word in a rightly believing and faithful manner. Church buildings and the like, as necessary as they may be, are of secondary importance to us. That we are on the right path is proved by the attitude of Rome, which is overcome by pale fear before God's Word and Luther's teaching, but goes over to business as usual about church buildings, no matter how beautiful they may be, especially when the hungry people are offered the stones of modern theology in them. III One of the chief diseases of the present day is indifferentism. We are far from imputing to the Gustav-Adolf-Verein, in which we have many a consciously Lutheran friend, the intention of promoting it. But an association which treats the Reformed, of whom Father Luther said: you have a different spirit, as ecclesiastically equal and in equal need of support as the Lutherans, which by its existence to a certain extent suggests the indifference of the Lutheran and Reformed confessions, in our opinion actually promotes indifferentism. It is far from our intention to dig up the old axe of contention against the Reformed again, just as no disdainful word has been spoken against the Reformed from our side since the existence of the Gotteskasten. It is not a gulf that separates us from them, but rather only a fence over which we can get along with them. But to enter into a union with them that outwardly gives the appearance that we are basically one - that we cannot do. Arbitrarily peaceful - is our slogan. This to justify our existence and our ways." - As soon as the representatives of truth give up the claim that in the Church truth alone is justified, they at bottom abandon truth itself and declare it to be a human *opinio*. But as long as they hold their doctrine to be the infallible divine truth, they must also fight the contradictory error, and cannot "peaceably and peaceably" get along with false teachers over the fence. The Association of Lutheran God's Castes in Saxony evidently suffers with the Gustavus Adolphus Association from one and the same plague, indifferentism, although not to the same degree. F. B.

Good Works and Christian Dogma. The "A. E. L. K." writes: Remarkable is the "impertinence" with which a Jewish-run major stock exchange journal asserts: "The great 'godlessness of the present is the endeavor to get from dogmatic to practical Christianity, from the errors and prejudices of the present to the truth.' Both endeavors narrow, materially as well as spiritually, the sphere of orthodox churchmanship. This is the sin for which he cannot be forgiven. Practical Christianity, which expresses itself in the care of orphans, the poor, and the sick, does not ask for confession and knows no dogma. By making the parable of the Good Samaritan a reality, it knows itself to be one in mind and heart with the Savior." In so far as this is the concession that all so-called "humanitarian" endeavors must in the last analysis be traced back to Christian thoughts, one can put up with it. But the deliberate fallacy that these endeavors in and of themselves constitute the essence and core of Christianity cannot be opposed sharply enough, because it substitutes mere works for sentiments in the most external, pagan way. - The above-mentioned works are only pleasing to God and truly Christian, in so far as they flow

out of gratitude that God has accepted us in grace in Christ and forgiven us all our sins, that is, in the last analysis, only insofar as they flow from the dogma of the sinner's justification before God. F. B.

Religion and Teaching. Dr. Zimmer - as reported in the "E. K. Z." - writes in the "Blättern aus dem Evangelischen Diakonieverein": "For a long time I have been occupied with the thought of how it can be done that, in contrast to the memorized religion and in contrast to a 'royal Prussian Christianity' (!), the religious life as a real, inner experience develops already in the earliest youth and remains such, in other words, that religion is not taught and taught, but experienced. In implementation of this thought, the educational committee of the Protestant Deaconry Association has now put out a competition for the prize: The development of religious life in children and the conclusions to be drawn from it for education and teaching. What is developed here theoretically and for childhood, the Ev. Diakonieverein tries to do practically in its sisterhood. No profession of faith is demanded of those who come, but only a pure walk; but we have the confidence that whoever works with a serious will in the care of welfare and especially in the care of the sick will of his own accord be deepened religiously, but at the same time, by getting to know life with its needs and its temptations and by getting to know the many different people with their different directions in life and experiences, he will be preserved from all narrow-mindedness - pious, but free, with a narrow conscience, but with a wide heart." - This enthusiastic view that religion must not be taught, but experienced, is now often praised as a "properly pleasantly touching and healthy conception of Christianity." The father of this enthusiasm is Schleiermacher, who proceeds from the fundamental idea that religion is a pious feeling, which can be recognized and expressed by reflective reason, but can never be taught or produced by teaching. How fundamentally wrong this view of Schleiermacher is, however, is evident from the fact that **the** essence of Christianity consists in the fact that man is certain of the teaching of Scripture in faith, that all sins are forgiven him for Christ's sake, and that even the power which produces this certainty in man does not proceed from man **and** his reason, but from this very teaching, which, according to Schleiermacher and Dr. Zimmer, has nothing to do with religion. F. B.

The Association for "Cremation" in Leipzig has made the following announcement to its members: "The Protestant clergy in Saxony has unanimously dropped the idea that cremation is a pagan institution at the last church and pastoral conference in Meissen, and has come to the unanimous decision: to no longer deny church blessing to those who wish to be buried by fire. Furthermore, that the Landesconsistorium in Dresden had decided "no longer to refuse that vessels with the remains of corpses buried by fire be placed in the ground on God's cemeteries (ecclesiastical burial grounds), if it is done without any solemnity and inconspicuously, even without subsequent external marking of the place of placement as such, which conceals an ash vessel. After this 'victory', the **association** hopes to see **its** long pursued goal realized: 'the legal regulation of facultative cremation and the concession to build crematoria and columbaria in the cemeteries'". (A. E. L. K.)

About the evangelical movement in Austria the "Kirchen-Blatt" gives the following report of a pastor, taken from the magazine "Pfarr-Haus": "It gave me great joy to witness the flourishing evangelical life myself.

to be able to observe. It flourishes in Vienna as in Graz, in the new communities of Styria as in those of northern Bohemia. In Vienna I met it well. I was able to hear an excellent sermon by the well-known pastor Dr. von Zimmermann in the Lutheran church. The church was so crowded that I could hardly find a seat. After the service everything crowded around the altar. I was informed that a number of converts would be admitted today. This was something for the pastor from Germany who wanted to study the evangelical movement. Seventeen people, all adults, five gentlemen and twelve ladies, took their seats in front of the altar. The clergyman summarized the doctrines of distinction of the two churches in a long speech. He did it with much frankness and as much tact as skill. If you want to drink, you will hardly draw from the Danube near Vienna; you will rather do it from the source of the Danube. We Protestants always draw only from the source, from the revelation of truth in the Holy Scriptures. You want to celebrate Holy Communion today. There are only two sacraments. If Christ had instituted ten, we would have ten. But he instituted only two. Christianity knows no places of grace in which one could be closer to the divinity than anywhere else. They are a remnant of paganism.' One had to follow the whole speech with lively approval. The new members of the congregation were solemnly received with a handshake and prayer, and were given the mottoes: "Be faithful unto death," etc. With confession and Holy Communion the holy celebration was completed, which filled my evangelical heart with delight. - Also in the new Lutheran church in Währing, which looks quite stately next to the Lutherhof, numerous Catholics are converting to the Lutheran church, despite the fact that the pastor Johanny has expressed himself in a less friendly manner about the Lutheran movement; only there are no special welcoming ceremonies held before the public. - Things are no less good for the Protestant cause in Graz, the core German city of green Styria. There Pastor Eckart is in charge of his office. A Saxon, like Zimmermann, he came to Graz some years ago just at the right time. The movement began, and an able, prudent, experienced, and energetic man stood at the head of the congregation in Graz. He works in great blessing by his word, which comes from his heart without phrase and wins hearts, by his earnest personality, by his organizational talent. I heard him give a wedding speech to a couple, of whom the bride was Catholic, the groom a New Protestant. The whole wedding party and nearly all the audience, hundreds of ladies, were all Catholic. - A filial parish of Graz is Fürstenfeld, known by the Eiskeller, which it uses as a place of worship. Wonderful hours I spent there. It was Sunday, the prayer room could hardly hold the crowd of devotees. The congregation only numbers about 270 souls, but at least 300 were there, and there are always a large number of Catholics who are very happy to hear here what they never hear in their churches, God's Word. How they listened when the preacher interpreted Matth. 21, 28-31. to them and another brought them the greetings of their fellow believers from the Reich; how freshly and confidently they sang their hymns from Eckhart's little hymnal! What life reigned in the family evening! Like walls they sat and stood for hours, listening to one speech after another, and at the end a Catholic rose up and thanked with a moved heart for the heart-satisfying gifts in word and song. When Fürstenfeldt has its church, then the gospel will ignite there in a completely different way; if all signs are not deceptive, the evangelical movement will soon begin to flow there .

Doctrine and Defense.

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A study of the death of our Lord on the cross.

(Continued.)

Our Lord Christ himself proclaimed his death on the cross in advance; he spoke often and often to his disciples about the end he was to take in Jerusalem. He based this teaching about his suffering in death on the Scriptures, proving to the disciples from Moses, the prophets, and the Psalms that his bitter suffering and death were decided in the counsel of the Father, and that it was his will to fulfill the will of his Father. He says to the disciples Joh. 4, 32. 34.: "I have meat to eat, of it ye do not muck. . . . My meat is to do the will of him that sent me, and to finish his work." "Accipitur cibus hic pro re suavi et grata." (Calov.) As a hungry man desires food, as food refreshes him, so it is JEsu's desire, a refreshment to his soul, to bring to pass the counsel of God for the salvation of men (τελειώσω). Joh. 5, 30. JEsus assures His adversaries, "I can do nothing of Myself" (namely, without or even against the will of My Father)...; "I seek not My will, but the will of the Father which hath sent Me." The Father's will is decisive for my will; I will what the Father wills. "I am come down from heaven, not to do my will, but the will of him that sent me," John 6:38. He has voluntarily descended from heaven into the misery of men, but He has come at the same time as a messenger of the Father; and He is willing and determined to accomplish His mission. It is both true: He unceremoniously gives His life unto death, and at the same time, by His voluntary self-sacrifice, He fulfills the will and commandment of His Father. Joh. 10, 18. the Lord Himself emphasizes both: "No one takes it (my life) from me, but I take it from myself. I have power to lay it up, and have power to take it away again. Such a commandment have I received of my Father." That he of his own free will

When the Lord enters into the agony of death, the world shall know His love toward the Father. Joh. 14, 31: "That the world may know that I love the Father, and that I do even as the Father hath commanded me: arise, and let us depart." As after his resurrection he attributed the sufferings he had endured to the counsel of God-"Christ had to suffer, ἐ'& ί ιταῦειν," Luc. 24, 26. -so before the suffering he made clear to his disciples the necessity of the impending passion by referring to the counsel of the Father. Luc. 22, 37.: "I say unto you, That must also be accomplished in me (δεϊ *τελεσϋήναι Αν Αμοί*), which is written:
He is reckoned among the malefactors." He then adds: *Καί γάρ τά περ} Αμοϋ τέλος έχει* - "For even that which concerns me has an end."
All prophecies that refer to me are now fulfilled: with me it now goes to the God-ordained goal. Luther's translation is at the same time a correct interpretation: "For what is written of me has an end. In his speech before Pilate, Jesus still points to God's counsel as the actual cause of his suffering and death. To the proud question of the heathen judge, "Knowest thou not that I have power to crucify thee, and have power to loose thee?" replies JEsus, "Thou wouldest have no power over me, except it were given thee from above," John 19:10. f., that is, "except God, out of thoughtful counsel and providence, would permit thee to exercise such power over me, for the redemption of the human race." (Weimar Bible.) There is certainly more in this answer of Jesus than a general reference to the truth, that God has ordered the authorities, has given them their power, but therefore can and will also demand account from them. That in the suffering of Jesus the Scriptures were fulfilled, and that the counsel of God was carried out, is also the next meaning of the word on the cross: "It is finished," Joh. 19:30. There is, of course, much in this one word: suffering, toil, and labor have come to an end; the devil and hell have been overcome; the redemption of the world of sinners has been accomplished. "As into a river various rivers pour themselves, so the heart of Christ, from which this *'τετέλεστα'* rises up, is not filled merely with a thought, into this
Word many things flow together." (Nebe.) But the first and next thought is (what Nebe and others do not admit): Scripture is fulfilled. The context clearly shows this. "After this, when JEsus knew that all things were already accomplished, that the scripture should be fulfilled, 1) he saith, I thirst. ... When therefore JEsus had taken the vinegar, he said, It is finished." What JEsus knew, he then spoke. Luther beautifully illustrates how rich in consoling truths he is.

1) EWuf . . . *ότι πάντα ήδη τετελεσται, Ινα τελείωση ή γραφή.* This purpose clause, wa /c^., is not dependent on the following, "saith he," but on the preceding, "was accomplished"; JEsus knew that all things were accomplished, and were accomplished for the purpose that the Scripture might be fulfilled.

This is the main thing, how all comfort flows from it, that the Scripture is fulfilled. "That the Lord should pass away with the word: 'It is finished,' signifies that all the Scriptures are fulfilled. As if to say, 'The world and the devil have done to me as much as they were able; and I also have suffered as much as was necessary for the redemption of men, and as was prophesied and declared in the Scriptures by the prophets. Therefore all things are fulfilled and accomplished. We ought to know that Christ's passion is the fulfillment of Scripture and the accomplishment of the redemption of the human race. It is finished, the Lamb of God is slain and sacrificed for the sin of the world. The right high priest has finished his sacrifice, God's Son has given and offered up his body and life in payment for sin; sin is blotted out, God's wrath is propitiated, death is conquered, the kingdom of heaven is purchased, and the heavens are opened. All things are fulfilled and accomplished, and let no man dispute, as if there were any thing left to be fulfilled and accomplished." (St. L. ed., VIII, 962; cf. Church Post. XII, 1526.)

Because JEsus knew, and because He wished to teach the disciples, that His end was determined by God's counsel and ordinance, therefore He also often referred to the coming Passion as "His hour," as "His time," which expressions are then also used by the Evangelists in the same sense. Joh. 8, 20.: "No man laid hold on him: for his hour was not yet come." Joh. 12:23. "JEsus said, The time (x xpa, the hour) is come, that the Son of man should be glorified." V. 27. "Now is my soul distressed. And what shall I say? Father, help me out of this hour? 1) But therefore am I come into this hour." I am to suffer, for this very hour is set before me by the Father. Jesus, our high priest, begins his prayer John 17 with the words: *Πάτερ, έλήλυ& εν ή xxa -*

"Father, the" (great, appointed by you) "hour has come." During His soul-struggle in the garden, He says to the disciples, *"Ήγγαεν ή &pa - ηλϋεν η &pa,* Matth. 26, 45. Marc. 14, 41. "The hour" (of which I have often told you) "is at hand, is here." *'0 χαιρός μου έγγύς έστι,* "My time is here," Matth. 26, 18.

Just as in the prophecies of the Old Testament a clearer and clearer language is gradually used, and a description of the future passion of Jesus is given which is more and more detailed in the individual circumstances, so the Lord Christ Himself prophesied of His death-suffering, first in quiet hints, later more and more clearly and definitely. When He first celebrated Easter with His disciples in Jerusalem, He pointed out to the Jews, who desired a sign from Him, His death and His

1) This second sentence is also a question, it determines the first more general question in more detail. Both questions are answered factually by the third sentence.

Resurrection. "Break down this temple, and on the third day I will raise it up. ... And he spake of the temple of his body. And when he was risen from the dead, his disciples remembered that he had said these things," Joh. 2, 19. ff. To Nicodemus, in his nightly conversation with this "Master in Israel," Jesus also told of his death on the cross, referring to the typical bronze serpent, Num. 21. "As Moses lifted up a serpent in the wilderness, so must the Son of man be lifted up," John 3:14. Two words in particular are noteworthy in this passage: the word "must" (δει) and the word "be lifted up" *(ύψω^ήναι)*. "The Son of man must be exalted" is an indispensable necessity. It is remarkable how often this little word δεῖ, oportet, recurs in the discourses of JEsu of His suffering. The nature of this necessity is clearly shown by such passages as Matt. 26:54: "But how shall the scripture be fulfilled? It must be so." Cf. Luc. 24, 26. f. The death of Jesus on the cross was the result of an unchangeable destiny, but not of some unknown destiny, but of the divine counsel revealed in the Scriptures. It was determined in God's counsel and announced in God's Word that "the Son of Man must be exalted. The word "be lifted up" is (especially with the reference to the serpent of brass, but also without the reference to this example) an announcement of the death on the cross. To the words of JEsu Joh. 12, 32. "If I be lifted up from the earth," the Evangelist remarks v. 33. "But this he said, to signify what death he would die."- ποίω *ϋανάτω ή με λ λεν άπο- ^νήσχειν.* And Cap. 18, 31. John relates that it so happened that a Gentile judge pronounced the sentence of death, that the Jews were not permitted to pronounce it, "that the word of JEsu might be fulfilled, which he said, when he signified what death he would die."- ποίω *^ανάτω ήμελλεν άπο^νήσχειν.* But the word "being exalted" points not merely to the spatial exaltation from the earth to the tree of the cross, but at the same time to the exaltation obtained by the crucifixion to the Lord and Saviour of men. On the cross JEsus became the Saviour of the world. "God hath made this JEsum, whom ye" (Jews) "crucified, both Lord and Christian," Acts 2:36. By the death of the cross JEsus entered into his glory; because he "was obedient unto death on the cross, therefore God also hath highly exalted him," Phil. 2:8, 9. - To this exaltation as Saviour of the world of sinners, which was connected with the exaltation to the cross, to the exaltation to divine glory, which was to follow the exaltation on the cross, the Lord Joh. 8:28. points: "Then said JEsus unto them: When ye" (Jews) "shall lift up the Son of man" (to the cross), "then ye shall know that I am he, and do nothing of Myself" (that I am truly God's).

I am the messenger, the Son of God). The exaltation to the cross was the way to the exaltation to the right hand of the Majesty. To His unjust judges, who were about to pronounce the sentence of death, the Lord Jesus testified: "But I say unto you, From henceforth ye shall see" *(άπάρτι οψεσθε* - from henceforth ye shall see) "the Son of man sitting on the right hand of power", Matth. 26, 64. Concerning the word "be exalted," John 3, 14., Calov remarks: "Euphemism 1) ille . . . videtur etiam ideo adhibitus, quia in cruce exaltatus est Christus, cum factus sit *mundi salvator,* et *gloriam suam* ingressus per passionem sit."

Besides other shorter speeches and hints (Matth. 9, 15. 12, 40. Joh. 6, 51. 10, 12. 15.) we find in the gospels three great prophesies of the Lord Jesus about His suffering of death; each of these three detailed speeches of the Lord about His imminent passion has been reported by each of the first three evangelists (the so-called synoptics). The first announcement took place after Peter's glorious confession, "Thou art the Christ, the Son of the living God." "From that time began JEsus, and shewed his disciples how he must go to Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be put to death, and rise again the third day," Matt. 16:21. St. Marcus adds to his account, "And he spake the word freely manifest," παρρησία *τόν λόγον έλάλει,* he spoke

with parrhesia, with emphasis; quite freely and blatantly he now came out with the language. He described the place of His suffering and death - Jerusalem -, the greatness of the passion - "suffering much" -, the kind of death - He will be "killed", it will be a violent death -, the human enemies who will bring it to the death sentence and the execution of it - the elders, chief priests and scribes -, but most of all as the final cause of all suffering the counsel of God. All three evangelists (Matth. 16, 21. Marc. 8, 31. Luc. 9, 22.) put the word "be" into the speech of the Lord, "the Son of Man must suffer much"; the Lord especially emphasized and emphasized the counsel of God in the rebuke, which he had to give to Peter, according to the report of the first two evangelists, when he began to resist the Lord and said: "Lord, spare thyself; only this shall not happen unto thee." The Lord answered him, "Thou meanest not what is divine, but what is human," ου *φρονείς τά του θεού, άλλα τά τών ανθρώπων,* Thou cherishest perverse human thoughts from this

You do not consider that it is God's business. And yet it is God's; whoever wants to keep me from suffering wants to disturb God's work, he places himself in the service of Satan, the enemy of God. Thus he speaks to Petro:

1) It is not both a euphemistic, that is, gentle, and a pithy, many-meaning, thoughtful expression.

"Get thee, Satan, out of my sight; thou art vexatious unto me," Matth. 16, 23. Marc. 8, 33. But all three evangelists also add the words with which the Lord announces the result of His suffering, the victory through the resurrection on the third day.

The second detailed announcement of JEsu's suffering and death took place after the transfiguration on the mountain, Matth. 17. Marc. 9. Luc. 9. When the Lord came down from the mountain with His disciples after the transfiguration, JEsus commanded them: "You shall not tell this vision to anyone until the Son of Man has risen from the dead", Matth. 17,9. Lucas does not report the prohibition, but the observance of it on the part of the disciples, Cap. 9, 36: "And they hid, and told no man any thing in those days, which they had seen." This intimation of the Lord of His death, which did not seem to fit the transfiguration that had just taken place, was now discussed by the disciples among themselves. Marc. 9, 10: "And they kept the word, and said one to another, What is the rising from the dead?" that is, What does he mean by rising from the dead? This was followed by the disciples' questions and the Lord's teaching about the expected appearance of the prophet Elijah in John the Baptist, Matth. 17, 10-13. Marc. 9, 11-13. Then "the day after they came down from the mountain", Luc. 9, 37, the healing of the moon addict was reported by all three evangelists. This miracle was an especially glorious revelation of the power and majesty of Jesus through the accompanying circumstances, thus also a transfiguration of the Lord before many witnesses. Luc. 9:43: "And they were all exalted at the glory of God," ἐπ} *τή μεγαλειότητι τού ^εού,* at God's majesty, power, and majesty. - Now, in order to ward off false, carnal hopes of the Messiah in His disciples, the Lord JEsus causes this double glorification, by the transfiguration on the mountain, and by the miracle below on the mountain, to be followed by a forceful instruction concerning His coming Passion. "And when they were all astonished at all that he did, he spake unto his disciples," Luc. 9:43. It was a lesson, he would instruct his disciples. "But he taught *(ἐδίδασχε')* his disciples, and spake unto them," Marc. 9:31. It was an emphatic teaching; the HErr makes the matter important by introducing with the words, "Take ye in your ears these sayings," Luc. 9:44. There is no doubt, then, that the HErr made many more words than the evangelists here report; these only give in some verses the subject and the contents, as well as the impression which this teaching made upon the disciples. "It is future" the same word Luc. 9, 44. where Luther has translated it "must"), "that the Son of man should be delivered into the hands of men, and they shall kill him, and the third day he shall rise again. And they were greatly grieved." (So Matthew; similarly Marcus, briefer Lucas, who, however, has the stim-.

The most detailed description of the disciples is in Cap. 9, 45.) By whom will the Son of man be delivered into the hands of men? We must not think here of the betrayer who delivered JEfum to the Jews ("I will betray him unto you" - παραδώσω, Matth. 26, 15.), nor of the high council who delivered JEsum to Pilate ("And they" - the chief priests and scribes - "shall deliver him up - παραδώσουσιν - unto the Gentiles," Matth. 20. 19.), for the Lord, according to the concurring account of the three evangelists, says in this discourse, that the Son of man shall be delivered into the hands of men. This handing over cannot therefore proceed from a man; there must be one who is above men, but who then delivers Jesus to men; and that is God. So the Lord here also points to the will and counsel of God as the final cause of his suffering in death. This "being delivered up" (παρα- *δίδοσαι*) proceeds from Him of whom the apostle writes, Rom. 8:32, "Who spared not even His own Son, but gave Him up for us all" (παρέδωχει *αυτόν*). -

The third great prophecy of the Lord about His suffering and death He proclaimed to the disciples on the last journey to Jerusalem near the city of Jericho, Matth. 20, 17-19. Marc. 10, 32-34. Luc. 18, 31-34 (part of the pericope for the Sunday Estomihi). From this speech of Jesus we recognize His willingness to suffer; He knows what is in store for Him in Jerusalem, nevertheless, or rather just because of that, He goes. "Sponte et promte ascendit Hierosolymam. . . . Eo ipso ostendit, quod non coactus, non invitus, sed sponte passionem adeat." (Gerhard, cit. "Mag." 18, 34.) We further perceive from this discourse of JEsu, from his conduct at the same, his love for the disciples. The dear disciples well followed their Master, but because of the announced tribulation "they were dismayed and afraid," Marc. 10:32. Now the love of the Master was manifested in this, that He went before them. "And JEsus went before them" - χαϊ *ην προάγων αΰτους* 4 *'Ιησούς*. Grotius "More intrepidi ducis." "As a general, in order to instill courage into his army, goes before it, so here Jesus places Himself at the head of His disciples." (Stöckhardt, "Mag." 18, 34.) "If it be too hard for you, I will go before you, I will stand by your side, I will fight myself, I will break the way, I will be all in the strife." But also the announcement of the suffering itself, the circumstantial description of it, is a proof of the providential love of the Lord to His weak disciples. In this way he prepares them and strengthens them. After all, in spite of the preparation, they passed the severe test badly enough. What would have happened if the days of tribulation had found them totally unprepared? How precise, detailed and circumstantial this announcement of the Tribulation is, we can see from a compilation of the three accounts. We hear there of

the betrayal of Judas ("The Son of Man will be handed over to the chief priests and scribes" - Matthew, Marcus), the death sentence of the council ("And they will condemn him to death" - Matthew, Marcus), of the delivery to Pilate ("And they shall deliver him up to the Gentiles-the Son of man shall be delivered up to the Gentiles"- Matthew, Marcus, Lucas), of the martyrdom of JEsu's body and soul (the mocking and scourging are mentioned by all three evangelists, the mocking by Marcus and Lucas, the "being mocked" by Lucas: *ύβρισ^-ήσεται,* "one will take his pride in him from let, against right and justice in sacrilegious arbitrariness treat him", "Mag." 18, 36), of death and of the manner of death ("And put to death" - Marcus and Lucas; "to crucify" - Matthew; so it should be a violent death imposed by the authorities, the death of the cross).

In Matthew and Marcus, following this speech of Jesus, even before the report of the healing of two blind men, which is also found in Lucas, the admonition of the Lord to his disciples is found, to which the rash desire of the sons of Zebedee and their mother for a preferred position in the future kingdom of glory and the jealousy of the disciples among each other, which was revealed in the process, gave him cause. In this exhortation the Lord again speaks of His suffering in death, as often before, as of a cup which He would drink, as of a baptism with which He would be baptized, and thereby points to the counsel of God, who decreed this suffering for Him. (Cf. Luc. 12, 50. and the prayer in the garden of Gethsemane.) At the close of this exhortation is the great word, with which the Lord indicates the purpose, fruit, and benefit of His suffering and death: "The Son of man is not come to be ministered unto, but to minister, and to give His life for a redemption for many" (λύτραν *άντί πολλών* is found in both Evangelists, Matth. 20, 28. Marc. 10, 45.; in the latter Luther translated λύτραν by "payment"). That this purpose would also be accomplished-about this the HErr left no doubt. He closes the announcement of His suffering and death with the announcement of His resurrection. "And the third day he shall rise again" (all three evangelists). "Into the darkness of death he maketh the brightness of the Easter sun to shine." ("Mag." 18:37.) But to the eternal counsel of God, revealed in Scripture, the HEART points in this discourse by the words of introduction reported by Lucas (18:31.): "And all things shall be accomplished which were written by the prophets concerning the Son of man." *Τελεσ& ήσεται*, "it shall be accomplished," our Saviour said before the passion; τετέλεσται, "it is finished," He exclaimed at the end of the passion. "All that Christ suffered was done by reason of the holy Scriptures. " Bro. B.

(To be continued.)

(Sent in by Prof. F. Zucker.)

The Tridentine.

In the bull of excommunication which Leo X issued against Luther, he was particularly severely reproached for having "even presumed to appeal to a general council, which, according to Pius II and Julius II, was punishable by heresy. This was to destroy the Wittenberg monk. But his cause took quite a different course than had been thought of in Rome when this bull was issued. A council was demanded from many sides, and especially Emperor Carl V. saw in it the means of bringing the Protestants back to the Church. He therefore repeatedly asserted this demand. But when in 1529 a reconciliation was reached between him and Pope Clement VII, he allowed himself to be persuaded by the latter that the Conciliar would only succeed in making the gulf between the Roman Church and those who had gone out from it insurmountable, and that there was therefore only one alternative, either to bring the Protestants back or to destroy them. This determined the attitude of the Emperor at the Diet of 1530, which concluded for the Protestants with the declaration that they must have returned to the fold of the Papal Church by April of the next year; otherwise they would be forced to do so by force of arms.

But here it was according to the word of the prophet, "Make up your mind, and nothing will come of it. Make up your minds, and nothing will come of it; for here is Immanuel." The Lord was with his confessors. For the sake of the threatening danger from the Turks, the emperor could not do without the help of the Protestant princes. Perhaps he did not exactly wish to be, as it were, only the soldier of the pope, and so he returned to the demand that a council be held. When Clement VII agreed, but declared that it must be held in an Italian city, the Emperor became unwilling and granted the Protestants in Germany freedom of conscience until the Conciliar. From this independent and decisive appearance of the Emperor it was recognized in Rome that further resistance would be useless, and the next pope, Paul III, even himself brought about the dreaded assembly. Through his envoy Vergerius he tried to persuade the German princes, and even Luther was to be persuaded not to raise an objection. These efforts, it is true, were now in vain. But the Emperor now admitted that the Concil would be held in Italy, and so the same was advertised for the year 1537 at Mantua. The Lutherans prepared themselves for it in any case by adopting the Schmalkaldic Articles. But no conciliar meeting was held in Mantua; nor in Vicenza, where, after

a new papal invitation to take place in the following year. At last Trent was chosen as the place of the meeting, a city which belonged to the German Empire, but was under the Bishop of Trent, and was not too German for the pope. In November, 1542, the inauguration was to take place. The legates of the pope and the emperor's envoy also presented themselves. But they waited seven months in vain for the arrival of prelates. War had broken out between Francis I of France and the Emperor, and therefore it was impossible to send any prelates to the Council. So the envoys had to leave without having achieved anything. When peace was concluded, however, the pope, without asking the emperor, fixed the opening of the council for March 15, 1545. The Emperor, however, wished to avoid the appearance that he was forced to do so, and now showed himself eager to support the cause.

So this time it came to pass, even if still somewhat slowly. On March 13, the three legates of the pope arrived in Trent and, in great joy over the festive reception they had received, granted a forty-day indulgence to the numerous people who had come. Apart from them, however, no prelate was present; even the emperor's envoy did not arrive until ten days after them. In the meantime three bishops had also arrived. But to begin a general council with three bishops would have been too meager; so the opening was postponed from one date to another. After nine months, 25 prelates had finally arrived, and on December 13, 1545, the council was opened, which took place with great solemnity in the main church of the city, where seats had been prepared for 400 delegates.

In the opening sermon the Bishop of Bitonte proclaimed that everything had to submit to the Conciliar, if it was not to be said otherwise that the light of the Pope had come into the world, and the world had preferred darkness to light. So this trumpet had given a clear sound; one could see what Rome wanted. But such great frankness did not at all make a pleasant impression there, and the official representatives of the pope were the more cautious. They announced to the Conciliar that action was to be taken with full freedom. A semblance of freedom was also preserved at first. But it soon became apparent what was actually meant. The Emperor had expressly demanded that at first only questions of discipline, but not of faith, should be negotiated, because otherwise the Protestants could no longer be won over. There were now long negotiations about this. These were conducted in so-called congregations; the sessions served only to announce the decisions taken. Because it was not possible to come to a decision on the subject of the negotiation, in the second session, on January 7, the members of the council were given rules of conduct, and in the third, on February 4, the Athanasianum was read out, about which, however, the Protestants were not able to decide.

was no dispute. But since they still could not agree on the subject of the discussion, because the representatives of the emperor insisted on his demand and demanded reforms, while the Italian bishops, on the other hand, who were entirely dependent on the pope and in part had to be paid by him, wanted to begin with articles of faith, the legates finally took off their assumed mask and declared that the pope wanted the articles of faith to be discussed first. This aroused astonishment and vehement opposition. But by a clever turn of phrase, by the suggestion that otherwise the emperor might establish articles of faith, they succeeded in baffling their opponents, and so articles of doctrine were adopted.

The next negotiations were now concerned with the source of knowledge for church doctrine, and this was begun with great joy. The news of Luther's death had arrived, and the legates were radiant with joy. The spirit that reigned at Trent was also immediately apparent. It was at once evident that it was not a question of truth, but only of protecting and confirming the system of papal presumption. To the question, "What is the source of faith?" they answered, "Scripture and Tradition," thus placing this intangible something on an equal footing with Scripture, in spite of the fact that Church Fathers such as Irenaeus, Tertullian, Basil, Ambrose, Chrysostom, and Augustine refer only to Scripture as the source of truth. The inconceivable tradition, then, contrary to the authenticated testimony of history and in contradiction to the testimony of Scripture itself, was declared to be one, and as it was actually meant, the source of truth.

This, of course, did not come without much opposition. The Bishop of Chioggia called the equation of tradition with Scripture ungodly, and the most heated negotiations ensued. The legates exhorted to unity of heart, but in any case to let only One Voice be heard. They were restlessly active in making propaganda for the opinion that pleased the pope, and at last they achieved what they wanted. When it came to the vote, all the opponents were won except one, and he, the previously so brave Bishop of Chioggia, did not give his consent to this decision, but when he was called out he answered: "Obtemperabo. He complied.

In his opening sermon, the Bishop of Bitonte had said that the opening of the gates of the Council was as much as the opening of the gates of heaven to bring down living water from it and to fill the whole earth with the knowledge of the Lord. Then he exhorted the fathers to open their hearts as a dry land, that they might partake of this water, and be reformed. But even if they did not do this, and their hearts remained vicious and corrupt, "the Holy Spirit will know how to open your mouths," he said.

and to speak through the same". The vote just reported shows which was the spirit that spoke through the mouth of the prelates. Rome knew how to enforce what was convenient for her.

The same thing happened several times. Against the testimony of many church fathers and against the opinion of the majority of the theologians present, the Apocrypha were stamped as canonical books. One was also not afraid to decree that the Latin translation of the Scriptures known as the Vulgate should have authentic validity. It was admittedly pointed out that the basic text alone could have such validity. On the other hand, it was argued that the heretics would have won the game if everyone should have the freedom to refer to the basic text. Some also thought that the synagogue had an authentic Scripture by God's providence in the Hebrew Old Testament; likewise the Greeks had the authentic New Testament. It would be an insult that the Roman Church, God's beloved Church, should have been left without this benefit. It is therefore very probable that the Holy Spirit, who inspired the sacred books, also dictated the translation adopted in the Roman church. Thus the true source of truth was relegated to the background, and this was solemnly confirmed by the decision that no one should interpret the Scriptures in a sense contrary to that of the church, even if he intended to keep his interpretation secret. Thus the word of the Lord, "Search the Scriptures," was trampled under foot. Richard Mans, a Franciscan, was not afraid to say, during the negotiations on the interpretation of Scripture, that Scripture had formerly been read for the instruction of the people, but that now it was read only in place of prayer, and that it should not be made an object of inquiry. The scholastics had explained the doctrines of faith so excellently that it was no longer necessary to learn them from sacred Scripture.

Although in these fundamental questions Rome always prevailed, it was not without much struggle. Even in the negotiations which followed on original sin and on justification, the greatest difference of opinion was manifested. In their zeal against Luther, many went so far that Cardinal Polus was induced to give the warning that a cause should not be rejected simply because Luther advocated it. In connection with the doctrine of original sin, the immaculate conception of Mary was most vehemently disputed. Even of the three papal legates, one was in favor of this doctrine, the second was an opponent of it, and the third was doubtful. Therefore it was thought best to decide nothing in the matter. But the pope was asked for his opinion. He approved the position of his legates, that the question should remain undecided. The virgin, they added, was neither affected nor exempt from the doctrine of original sin.

But great as these embarrassments were, there were still greater. The imperial deputies kept repeating the demand that reforms should also be adopted. But this made the Conciliar a great burden to the pope. Many were also highly dissatisfied with the conduct of the Conciliar. It was said that it consisted of only three members, namely the three papal legates. Therefore the pope would have liked to move the council to another place. But he dared not do so. For the Emperor held fast to Trent; he had also threatened to have anyone thrown into the Adige who dared to stir up this matter.

Among the reform questions that caused the pope and his legates the most trouble, the so-called residence question and the question of the benefices were at the top of the list. In the case of the former, it was a question of whether a bishop who left his diocese was disobedient to God or to the pope. A large number of bishops, especially the Spaniards, who were otherwise so papal-minded, did not want to be subject to the pope in this matter. This question was discussed until the end of the Council, without being answered. The other question concerned the gross mischief that was practiced in the conferring of ecclesiastical offices, even to the extent that a whole number of ecclesiastical offices were often conferred on the same person, and high offices were even conferred on underage boys. This question touched the then Pope himself very closely. For he had made his two grandsons, boys of sixteen and fourteen, Cardinals. It was impossible to make any progress with the negotiations on this. At last twenty bishops united in common work, the result of which were proposals that included an open condemnation of the papal administration. The residence was to be divine right, the cardinals, who possessed several bishoprics, were to retain only one, all dispensations whose necessity could not be proved were to be revoked, and so on. These motions caused the legates so much anxiety that they asked Rome for measures of restraint. They also caused the pope sleepless nights; but he knew how to help himself. He did not forbid the consultations, but he demanded that it be done salva semper in omnibus sedis apostolicae autoritate. He thus reserved to himself the right of refusing or altering what was not agreeable to him; and how this was subsequently done may be seen from the fact that about a hundred years later the French minister, Cardinal Mazarin, was the proprietor of forty abbeys, and Louis XIV. was able to make one of his illegitimate sons the abbot of St. Denis at the age of three. Notwithstanding this excellent back-door, however, the negotiations at Trent made the Conciliar so doubtful to the pope that he secretly authorized his legates to postpone it. A desirable pretext was found. Two physicians who had come to Trent with the Council declared that a disease prevalent in Trent was the plague. All the physicians in the

City to sign the opinion of the Conciliar doctors. But the legates hastily called a meeting, and it was decided to move the council to Bologna on 11 March 1547.

This transfer, however, interrupted for a long time the whole activity of the Council, for it resulted in a division. Thirty-eight prelates went to Bologna, fourteen remained in Trent, and both parts claimed to be the legitimate continuation of the Council. Thus nothing could be done to settle the questions at hand. A few sessions were held at Bologna, but only to adjourn to another date. In the meantime Carl V had put down the Protestants in Germany in the Schmalkaldic War and was at the height of his power. By the Augsburg Interim he had made the well-known attempt to bring about a rapprochement between the two religious parties, and had also had the Protestants promise him that they would attend the Council. Now he demanded that it be transferred back to Trent. This was very fatal to the pope, and in order to gain time he gave himself the appearance of never having carefully examined the reasons as to whether the assembly had rightly been transferred to Bologna, for which he had given express authorization. So he had the acts sent to him and wanted to give his decision by April 15 of the next year. But he did not do so; and now the Emperor waited calmly for the death of the then 82-year-old "Head of the Church. This took place in November 1549, and the newly elected Pope Julius III, after long negotiations, consented to the reassignment. In May 1551 the Conciliar was reopened at Trent. The doctrinal questions to be negotiated were those of the Lord's Supper, of penance, and of the last rites.

Of particular interest in this period of the Council, however, is the participation of the Protestants. At first, the granting of an escort letter for the Protestant theologians took much time, and finally one was granted that offered no real guarantee. In the meantime envoys of Protestant princes arrived, first that of the Elector of Brandenburg, then those of Wuerttemberg and Strassburg, also that of the Elector Moritz of Saxony. They were not to be received in public session, but in a congregation in the palace of the legate. But even so, the question of what places should be assigned to them caused much distress. As heretics they would have been allowed to be present only kneeling or standing with their heads uncovered. But they could not be treated in this way. Therefore they were assigned places of honor, but, as was noted in the minutes, out of mercy and compassion, without detriment to the rights of the assembly. Then the deputy of the Elector Moritz made clear and very great demands in a calm speech. It should be acknowledged that the Pope is under the Council. All decisions made so far were to be revised when the Protestant theologians arrived.

These should have an advisory vote. First, however, they would have to be issued a letter of safe conduct that would leave no reason for fear. That the Council would not agree to these demands was, of course, certain. But the speech of the Saxon deputy was listened to calmly, and consultation was promised. It had already been decided to wait for the arrival of the Protestant theologians. However, a really satisfactory letter of introduction could not be obtained. But the representatives of the Protestant princes were content with what could be obtained, at the coaxing of the imperial envoy. Thus Protestant theologians also arrived, two from Strasburg and four from Wurttemberg. But they were neither heard nor allowed admittance. And what the legates had long sought to accomplish, that the Conciliar should disperse, was now suddenly brought about by the warlike appearance of the Elector Moritz against the Emperor. At the news of his move southward, many prelates fled, and on April 28, 1552, the Conciliar was adjourned for two or more years. (Conclusion follows.)

The captive Samson at the mill wheel of the Philistines.

(Conclusion.)

We are not interested now in tracing the individual stages of development of the Union Lutherans. In short, they saw themselves gradually more and more alienated from the so-called absorptive or exclusive union, which was intended in 1817 and in which a Lutheran confession was no longer to be thought of, just as the name was originally also subject to censorship. To those Union fanatics who adopted the propaganda of indifferentism and, in their zeal for the ecclesiastical peace of the united state church, wished death to all life witnesses, a Hengstenberg could only say: "My soul will not come into your council! "Is it right in the sight of God to show the heirs and children the door? And what is to be thought of a union which assumes an exclusive character, and that against such as are faithful to the confession of the church, while rationalists and unbelievers dwell in it in all peace?" (1856, p. 812.) They recognized "that the Union has become the banner around which are rallied not only those who really want a union of the Reformed and Lutheran Churches, but also the great number of those who would still much rather strive for a union between Church and world. Among the fighters for union are all the remnant of rationalism, the Schleiermacher school, and all who claim for every clergyman a tyrannical freedom of teaching. These people are fighting for their existence under this banner; that is why they never tire of shouting: Great is

the Diana of the Ephesians!" (Ibid.) It too evidently lacked that criterion "quite indispensable to every work of God: the hatred of the world" (p?817), for Christians to be enthusiastic about it in the long run. The Union Lutherans gradually admitted that the Union crept into the church by night to steal (1849, p. 851 f.); and if they thereby again and again fell into the thoughts that time must yet teach whether God had not his hand in it (1848, p. 22. 236), or even sought together the merits of Satan and his instruments for Christ's Church (as in 1849, p. 467 ff.), this only proved that they were not entrenched in Luther's strong castle, but were still encamped like Isaschar between the borders. The question, "whether with the union a change in the doctrinal conception of the two confessions had taken place," they had to answer after a long balking: "At least in regard to the Lutheran confession, this question can only be answered in the affirmative. (1844, p. 4.) The ordination formula "is a barrier which keeps not only all exclusive Lutherans, but in general all those who are more strictly church-minded, from entering the service of the church. He who submits to it consents to the distinction of Scripture and the Word of God demanded by the Synod (of the Prussian National Church); consents likewise to the limitation of the fundamental facts and fundamental truths of salvation to the scanty ambiguities contained in the form, which the Synod favors; consents to the elimination of all the confessions of the Church, the general Christian and the special evangelical, to which importance is left for the Magisterium only in so far as they contain these scanty ambiguities." (1847, p. 10.) The symbolical obligation within the Union is thus "as much as nothing." (P. 530.) "The General Synod, not leaving even the Apostles' Creed unchallenged, founded its right to propose changes in doctrine on the process of the Union, which must not stop half-way." (1856, p. 50. Cf. 1847, p. 16.) When the Union is consequently carried out, whether by the congregations which have become Korah's Rotten, and the Robber Synods appointed by the masses, (1851, p, 30. 24) or by the scholars made suspicious by Schleiermacher of all articles common to the Confessions, (1856, p. 60) and their appendages in the Regiments, there is no longer any fixed point. Personal freedom of confession is left to the individual Lutheran, but no Lutheran church in the Union. (1849, p. 51 ff.) How both can be united with each other, they themselves did not know at last, but Hengstenberg still expressed it, "that an outwardly separate territory must remain for the Lutheran Church." (1856, p. 49 f.) "Has the Lutheran Church no right to exist, and by what means has it lost that right? Certainly not through the Union.... But the ways to this end must be recognized and initiated." (S. 814.)

Thus the Union Lutherans were pushed by the testimonies of truth, accompanied by the signs of the times, to a point where conscience could no longer be put off to the near hour of parting and deciding, but found itself confronted with the serious decision: "If the Lord be God, walk after him; but if it be Baal, walk after him!" Yet they could not leave the Union, the child already born with teeth, and yet always remaining unfinished. It remained to them a "temporary phenomenon" (1830, p. 12 ff. 1833, p. 38 ff. 1846, p. 468), whereby white and black could not be united as in the Prussian national colors, but which must not be tampered with either. Time must take away the cloud. The lack of Lutheran church regiment could be borne, as so often since the Reformation. (1849, p. 457 ff. 1853, p. 305 ff. etc.) After all, it is not an article of the standing and falling church. (1848, p. 18. 21.) A church constitution could not help the harm, even if it were prescribed by heaven. (1849, p. 543 f.) The union is often burdensome to the conscience; but one must endure out of love for the unclear middle mass. (1850, p. 473 f. 1849, p. 376.) We have not "first to choose" the Church, but are once "born into" the Union. (1849, p. 42.) A divorce must yet come, but we must wait for the hour of expulsion, and that time is near anyway. (1846, p. 889 ff. 1848, p. 243 ff. 274 f. 283 ff. 601 ff. 780 ff. 1856, p. 777 ff.) The time needs whole men, with full armor, in whom one finds clear confession without mediation. (1847, p. 1f. 1846, p. 3. 1849, p. 36. 1850, p. 367 ff. 467 ff. 1853, p. 61.) One must expect them from heaven and prepare oneself in the meantime. (1848, p. 5 ff.) "Who believes our preaching? Even in the better congregations, even among the majority of their well-meaning members, there is still no danger. ... They watch and listen even once when the watchmen become too loud, they do not heed it; for 'it is blind noise'. .. Verily, in the face of such gloomy facts, proclaiming death and decay, let no one accuse us of gloom or of anticipating the last things, when ours, the watchman and caller over this people, very many must confess that the question is whether the time and hour foreseen by the Lord for fleeing to the mountains, that is, for our own salvation without staying for what can no longer be saved, has already arrived - is at many an hour much, much closer and more difficult for us than the question of how and what a new Zion will be built up under heaven. But we did not and do not abandon hope." ... (1850, p. 468 ff.) The flight was too hasty, the Separates were told, although they cited the clearest words of God for their departure (1842, p. 60 ff. 540 ff. 1843, p. 165 ff. 1847, p. 185 ff. 393 ff. 1848, p. 75 ff. 709 ff. 1849,

P. 362 f. 372 ff.); it was contrary to love; for it left the masses behind. (1848, pp. 375. 389 f. 461 ff. 823.) It had to be admitted that this little group had a more beneficial influence on the State Church than if it had remained behind with its friends (1843, pp. 9 f. 1847, p. 906. 1848, pp. 11 f. 453 f. 1849, pp. 481 f. 1850, p. 6); but now "the Lutherans want to gather to their lodges within the national church, and faithfully persevere in that which is entrusted to them, with all the comrades of the congregation, without yielding" (1849, pp. 494. 220), unite in associations without union (1848, pp. 329 ff. 359 ff. 375 ff. 601 ff.), be content with a confederation and a church congress and church federation, which have no mustard seed (1848, pp. 561 ff. 589 f. 1849, pp. 633 ff. 1852, pp. 38 ff. 101 ff. 393 f. 537 f.), and work together with the authorities against every separation. (1850, pp. 575 f.; cf. pp. 46. 77 ff. 185 ff. 254 ff. 351 ff. 685 ff. 813 ff. 838 ff. 885 ff.) If the church regiments only promote faithful preachers, they will best resist every separation (1848, pp. 2 f. 1852, p. 342 f.); for if here, for instance, the Union is still thought to be a historical wrong, they will preach "submission to divine providence" (1856, p. 49) and inculcate fear of schism. (1853, pp. 745 ff. 783 ff. 808. 836 f. 924 ff. 1856, p. 981 ff.) To the diplomatic conscience of a State Christian, obedience to God's Word must not, after all, be the main thing, but it should be preached, "The Separates, after losing the first battle, abandoned all their strongholds" (1849, p. 557); a true Lutheran knows "that one must persevere under all circumstances." (1855, p. 57.) According to this, Ps. 1 and every word of Scripture must be turned. "Why will we separate, since God will keep us together?" The spirit of the Gustavus Adolph Society had foretold. (1844, p. 54.) It is true, it was said, shall we leave the domain of the state and play at independence in the wilderness? (1849, p. 251 ff.) Who is it that is drawn to the Gideon's heap of the Free Church, which is still to grow smaller? "O no! o no! my fatherland must be greater!" Among the Philistine daughters a Samson is more at ease, who, instead of Gideon's divorce courage, had an inclination to associate with the strangers, and, though he was not so free from Israelitish "one-sidedness" as Union theologians, yet may be seen among modern theologians, because he would neither follow the fathers nor serve the children. Enough that one sometimes keeps watch and calls out in alarm: "Up, you city on the mountain! you people of the testimony! you faithful sons of Luther!

So while an outward decision was expected from the future, one had already decided inwardly. Thus God's hour of grace passed unrecognized. The enemy noticed it well. "The dissolution of the Christian world will take its course," wrote Br. Baur about this time. (Critique of the Gospels, 1850, Preface XI.) The Spirit testified

it to the deniers that they have lost the great one which gives all zeros their value; and what were they now on the world market? The chairman of the Saxon Provincial Association said well: "On Saul's vain glory of victory the Philistines come with chariots and horsemen upon the children of Israel. These cower in caves, clefts, rocks, and holes, and when the day of battle appears, their weapons are blunt; for they have had to go down to the Philistines when they had a hoe or scythe to sharpen, and these have worn out their edges. Here is a picture of our conditions." (1853, p. 846.) L. Tieck boasted that in fifty years everything had become religious (Vorr. zu F. Lehmanns Gedichten); but this religiosity incommodirt kein Sünder im Palast und in der Hütte, added others, like Graf v. Arnim, added, and one Hengstenberg became anxious at the sight of the "stupor and dullness, almost unparalleled in the history of Christendom, with which the creature receives the blows of its Creator, and which is far more distressing than all the signs of the wrath of God himself." (1856, p. 1 f.) In order to win the masses, one wanted to build the all-world church, and over this one first lost all influence over the people. The lamp went out; the salt became stupid. "It soon became evident that one must not pull on one yoke with spirits of all kinds without his own senses being changed by the simplicity in Christ JEsu." (1852, p. 560.) "The spirit of lukewarmness, half-heartedness, bad impartation, and slackness is poured out upon the church in Baden to such a degree, that one must rejoice when once a trumpet is heard from thence, giving a distinct sound." (P. 551.) This was but a vanguard of the ruin which was drawn over the Landeskirchen, when, confronted with the decision, they sought for the "right middle" between rationalism and separation, and wished to remain together in the Augean stables with all false spirits, until they had found themselves in the system of calling for peace. One wanted to help the dead bury their dead until one dug one's own graves. (p.911.) That fellowship with false and unbelievers blinds the Christian has often enough been testified; yet one remained safe until one lost one's own sight and the eye-salve to it. (p. 571 ff.) That constant contact with such spirits softens the Christian heart, where the Lord would have it hard as a demant, could not itself be denied; yet they wanted to build a temple together with the enemies of Israel (1848, p. 9 f. 451 ff. 463 f.), and by word and evil example drew many Christians after them, so that the owl-calls could already be heard: "Thus the lay people gradually allow the most far-sighted principles to be instilled into their minds, and depart unnoticed from the rock of pure doctrine. The communities and their leaders will encamp more and more between the borders, do mission and other works with the world, and be satisfied with a rotten peace." (1852,

(p. 574.) "O what power one gives to the enemy over oneself, when one begins to market in matters of faith out of consideration for men!" (Ibid.) Yet they continued to market in the market of Laodicea until the Samson of believing theology had bartered away his liberty and had to turn the wheel in circles to the spirit of the age. Witnesses had told him often enough that mediation theology was his most dangerous philistine (1849, pp. 89 ff. 241. 1850, p. 728. 1851, p. 78), the more dangerous because Union theology had been Prussia's pride from of old (1852, pp. 695 ff. 902 ff.); but he would not be warned until the treacherous woman had delivered him into the power of the murderous bands, and now it was time to complain: "Our suffering was the despondency of the faithful people, that the lie was not brazenly opposed to the open truth, the outrage not to good law, the treason not to courageous fidelity, but that one had let oneself in for a bargain with the satanic forces and had sought a mediation with them, but had thereby inwardly become unfaithful and untrue oneself." (1848, p. 914.) Through parliamentarianism he got on such slippery slopes that the rationalists newly reviving in the "Protestant Association" rubbed their eyes and asked how it came about that "such men, who in former years stood entirely on the right and were reckoned among the narrow-minded and strictest believers, now appear of a broad-mindedness such as at the present time even in freer circles one hardly thinks one is allowed to hold." (1856, p. 737.) Union theology was, of course, diplomatically wiser than the monkey bailiff, who, through the Frankfurt Imperial Assembly of 1848, wanted the Church to disappear from the earth and retire to heaven; for which reason the Ev. Kzt. testifies to it: "The prince of this world no longer needs the rationalists for his cunning attempts against the Zion of our Church. They belong to the baggage. The murderous guns of Strauss, Feuerbach, Bauer, etc., have also been dismantled. This corps of genius is spent. It has every appearance that the prince of this world, whose chief tactic has all along been to disguise himself into an angel of light, seeks to bring into his general staff wherever possible so-called believing theologians of the Union-scientific type." (p. 365 f.) What did it help that the bound man still prescribed himself "a dose of holy irony" (1850, p. 19), when he already wanted to run out of vitality, and he remarked on J. Grimm's blasphemy of the Word of God in a treatise read before the Berlin Academy of Sciences: "We must emphasize this as a sign of our time and as a testimony that is against us, that such a word does not meet with the most general, the most decisive opposition in Christendom . . . that the church has no word of testimony, no word of compassion and admonition for the member of her body, from whom so far away with the torch of unbelief publicly and solemnly

Aergerniss is given!" (1852, p. 615.) Of what use was it that he said the only virtuosity of the dull Union societies was tongue-thrashing? (1851, p. 33.) He had to confess that his conference days now wanted to become chattering days themselves, and that a hollow pathos was becoming more and more prevalent in the pastoral conferences. (1848, pp. 817. 820 f. 858. 860. 1849, p. 484. 1850, p. 461.) Simson had lost the secret of his power. He had to say to himself, "There is a spell among us which bars our entrance into the refuge of the Scriptures. We do not obey the word that is the comfort of our hearts; we do not obey it in deed through all things, at all costs, let heaven and earth fall, and what will not remain. God will require it of us.... Where obedience to God's word is impossible, there we shall not want to be possible." (1851, p. 998 f.) This one and that one learned in what connection his theology was with his personal state of grace (1848, p. 508), and that the same source of life cannot become inaccessible to that one without that one also suffering from it. Thus, however, the leaders of the Christian people had to say to themselves: "Faithful theology could have been a salt for our people if its representatives had been one heart and one soul in unconditional devotion to the Word of God. But it has not fulfilled its mission. That it was afflicted at its advent with some of the characteristics of its origin could not have been otherwise. But it did little to fulfil the task set for it of purifying itself more and more from this vitium originis. Laodicean lukewarmness boasted itself as wise mediation. One flirted with time, and the negative elements again became more predominant. In Rothe's ethics, which in the most subtle and seductive manner indifferentizes nature and grace, world and kingdom of God, and declares the Jews to be good Christians, believing theology reached the very limit of false prophetism." (1849, p. 20.) This sounds like a voice of repentant conversion! But - far from it! Such pious sighs have been unlearned from the pietists, who complain not only of wrongs suffered, but also of wrongs committed, and thereby think they have made them good. If the Reformation of theology at first remained stuck in miserable half-measures (1834, p. 180), it has now got into a condition in which an emerging and a dying theology can touch each other closely. It is on a seesaw and suspension bridge between faith and unbelief, such as apologetics and "Christian philosophy" build; wherein it celebrates feasts of peace with the world, and at the same time can boast, "A saving power we recognize in the gradual restoration of believing theology, both in so far as it is believing, and in so far as it is scientific." (1849, S. 483.)

So believing theology has not passed over with rejoicing into the Philistine camp, but has been led away with groaning like Samson.

She now allowed herself to be dragged along by a newly emerging theology, which she had once cursed and of which she still said that in the process rationalism and indifferentism would become as strong as before. (1849, p. 126 ff.) "Now scarcely anyone denies that the period of rationalism has fertilized the Church, which has emerged victorious from it, with a precipitate of advanced knowledge." (Fr. Delitzsch: Der breite Graben, p. 6.) "The new school differs from the old rationalism only in so far as it does not set up 'pure reason,' but 'Christian consciousness,' as the supreme judge." (Kzt. 1852, p. 326.) As its certain results Dr. Kolling designates this: 1. Modern theology has broken with the evangelical formal principle; for God's Word is no longer God's Word to it. 2. it has broken with the evangelical material principle; for the justifying blood of Christ is no longer to it the blood of the Son of God. ("L. u. W." 41, 24.) Sighing, the witnesses against the old rationalism, who were now drawn into the service of this newfangled philistine theology, recognized this. "With deep melancholy the movement must fill us," they lamented, "the spectacle which, so to speak, we give ourselves. It is, as it were, a case without end, where there is nowhere to be found a halt and a resting-place. In the delusion of improving everything, everything is made shaky, everything is undermined, everything is torn down little by little.... . Hitherto the attacks against the authority, the authenticity, and the inspiration of sacred Scripture have come from without, from the determined enemies of the Church; now they come from within the sanctuary itself; we see the old weapons in the hands of the faithful, rejuvenated, and all the more dangerous because they fancy they see in this work of destruction a work of God." (Kzt. 1852, p. 335.) But as the Union Lutherans were now more firmly convinced than ever that they must not go out from the Union Church (1855, p. 57 ff.), so it was now unshakably certain, especially to the theologians, who had once stopped up their ears against the call of the Lord, that they must co-operate with the new-fangled philistine theology. It is a sad sight to see the old witnesses, who were really once glorious instruments of God, in the service of the enemy. A Cl. Harms once paraded Christ's banner, and he also repeatedly testified against the coalescence of believers with unbelievers as a sure way to the judgment that Christ "issues" the church. In this he found himself living with a rationalistic colleague at the same church, and learned from Schleiermacher such a position on the sacred Scriptures that the Ev. Kzt. (1831, p. 81 ff.) had to testify clearly to him that he could not be a leader of the Christian people by divine appointment. But consider how Hengstenberg's appearance, who once broke many a lance for his Lord and Master, developed from then on!

After 1848 the serious, holy struggle was over. He did not want to serve the Philistines and yet had to do so. Whoever wants to describe the work of Simson in the mill in more detail must look into the life of the best theologians in Germany, as it has developed since the forties. Harleß, the faithful witness, how he fell silent on the chair of the Oberconsistorialpräsident, after King Max II (according to popular legend) approached him in 1856: "What do you excite my people!" Whoever gets hold of the officially printed proceedings of the Chamber in the following years, will be saddened by how much and often he, together with Roman bishops, had to serve the aristocratic Chamber with political and scientific work, while his name was forgotten in Zion. Samson in the mill! - Bro. Delitzsch, the intimate friend of Dr. Walther, how he has departed more and more from the truth! How he has become a woman to the enemies of pure Lutheran doctrine within the State Church! Read his writing, "The Wide Ditch," and you will no longer need to look for Samson, who was enslaved by the Philistines. -Rudelbach, who wanted to lead the faithful theologians of Germany back to the sources of Lutheranism, and who thought he had to take his Saxon church seriously in the face of Stephan, had to look into the depths of ecclesiastical ruin in the Saxon struggle against the Apostles' Creed, so that he was driven out of the country by terror. "I go away with a deeply moved heart, bound in spirit as the great apostle once was," he said in his farewell sermon of the 26th of Trin. 1845. "What evangelical teacher's heart would not have bled where he saw a lack of discipline before his eyes, which, unbound, touched even the Word and the Sacraments!" And now it comes to such a pass that "public measures have been proposed, and in part already enforced, to open our Protestant churches to an antichristic party, in order to emphasize, where possible, the last blood friendship with all the Christian communities on earth, the truthful confession of the Protestant truth." "The grave, sky-scraping abuses" drove him out of the Saxon regional church, but - only into the Danish one. This did not satisfy his calling as a witness, as he himself confessed in a letter to Guericke of July 5, 1849: "Much, it is true, seems unnatural in the resolution to assume a purely state-church position, now that all state churches are going to ruin and I myself have been one of the most earnest fighters against them. Alone it seems I should look again at the whole desolate and perverse gear, to be able to bear witness to it and against it." Why did he plunge into it again? "I had to look for a reasonably quiet place, where I could serve my God righteously without anxious worry, and also have some leisure for literary work," he answers. "The question is, of course, whether such a

position is tenable at the length of time." (Ztsch. f. Theol. u. Kirche, 1863, p. 493.) Henceforth he fought only with blunt weapons and worked his way through with many excuses. - So it is with 'all who once raised their voice in the state churches like a trumpet and then - yet remained seated. They have lost their reward. God grant that in dying they have still found the Saviour of the Shechard and have not been separated from Him forever by modern theology. But their life will remain a serious warning for the church of the last times. G. G.

Ecclesiastical contemporary history.

I. America.

Higher and lower Lutheran schools. In the ecclesiastical bulletins of General Synod and Council we find many complaints lately that there is not the right zeal for Lutheran higher schools. We find statements like this: "Do we as a Christian people and Lutherans appreciate higher education? Are not the facts considerably against us? With the wealth our people possess and the large number of young people which our Sunday school reports show to belong to us, why is it that our schools are all very small and struggling to exist? Do we appreciate higher education?" Is not the fault also in the fact that in these ecclesiastical communities the lower Christian schools, the parochial schools, have been almost universally forgotten? People may think thus: if our children can manage without Christian schools until the age of fourteen, there is no need to provide the more mature youth with Lutheran schools. There is another thing in addition to this. In the Council, here and there, in the General Synod, one generally holds church fellowship with the sects. So people perhaps come to the obvious conclusion: "It cannot do our youth much harm if they attend the higher educational institutions of the sects; why, then, found and maintain higher educational institutions of their own? " F. P.

The Lutheran" spreads **untruths about the Missouri Synod** when it writes of the same in its number of May 9, p. 9: "A church that is puritanical enough - if you want to call it that - to put the theater at the gate of hell at one stroke, and at the same time broad enough to let the saloon exist in convenient and easily accessible proximity for those who walk the narrow way, without protest, is not consistent. The saloon and the theatre have connection with each other. The condemnation of the one and silence with reference to the other is not religion without falsity." - "The Lutheran," then, asserts that the Missourians, while fighting against the theatre, allow the saloon to exist with impunity. But this is a gross falsehood. The Missourians have not merely fought against the theatre from the beginning, but publicly and particularly, orally and in writing, in synodal reports, journals, and tracts, against the worldly saloon also. In these questions, the "Lutheran" evidently lacks two things: first, clarity of knowledge, and so - since he wants to have his say - he falls into error; second, he lacks exact knowledge of the facts, and so he falls into slander. F. B.

General Synod. The Lutheran Observer says: "Originally, everything was soft and plastic. The granite foundations were mortar and ashes or cinders and water. Cosmic forces have since been crystalizing rocks out of the same elements which exist in the soil or float in the streams and exhale in the atmosphere." We allow ourselves to ask: How does the "Observer" know this? At least the theologians should not let the geologists, etc., put on a bear. F. P.

Concerning the **confessional fidelity among Protestants, "**The Independent" writes: "Prof. Briggs says, 'that in very few years no single Protestant creed and catechism will retain any binding force in any denomination'. He uses the word 'Protestant' to exclude the Apostles' and Nicene Creeds. But in which denomination does the confession still have binding force? Is it that of the Episcopalians with their Thirty-nine Articles, or that of the Presbyterians with their Westminster Confession? Which is it but the Missouri Lutherans?" - Now, although there are other Synods to which the glory of confessional fidelity can no more be denied than to the Missouri Synod, yet the "Independent" is right in saying that there are also large Lutheran church bodies in this country in which the Lutheran Confession has no full and really binding force. The General Synod, for example, does not even fully profess the Augustana, and at the General Council the Lutheran Confession may be on paper, but in practice it is often a dead letter. When, therefore, Remensnyder, in the following number, corriging the "Independent," says of all the Lutheran church communities of America, "that all *equally* hold to the 'unaltered Augustana,' " fo ift bag a correctio corrigenda. F. B.

From the Presbyterian General Assembly, assembled at Philadelphia, Pa, it was decided that the matter of the Confession should be referred to a committee which should prepare for the next meeting to be held in New York 1. a popular exposition of the Reformed doctrine, 2. amendments to various chapters of the Westminster Confession, and 3. additions on God's love for all men, on mission, and on the Holy Spirit. The popular presentation of the Reformed doctrines is not intended to supersede the Westminster Confession, but merely to promote a better understanding of it. Amendments are to be proposed to Chapter 3, which deals with the counsel of predestination; to Chapter 10, which speaks of the "elect children who die in childhood"; to Chapter 19, which speaks of the nullity of the good works of the unregenerate; to Chapter 22, which deals with oaths; and to Chapter 25, in which the Pope of Rome is called "the Antichrist, the man of sin, and the child of perdition. The amendments to be proposed may be changes of the text or explanatory remarks, but fo that the reformed doctrinal system is in no way violated by them. The endeavor of the Committee with its proposals should rather be "more clearly to express the mind of the church, it being understood that the revision shall in no way impair the integrity of the system of doctrine set forth in our confession and taught in the holy Scriptures". - In the numerous speeches delivered in Philadelphia, as reported by the "Presbyterian," there is nowhere a serious attempt to illuminate the points of doctrine in dispute from Scripture and to judge them according to the same. The fundamental error which afflicts Presbyterianism is rationalism. The Presbyterians

have not yet learned to be guided solely by the clear word of Scripture in matters of faith. Therefore they are not able to shake off Calvinism. If the committee appointed by the Assembly is guided by the instructions given to it, the fruits of its labor can at most be a few unionistic forms and formulas, which in the outward unity of phrase and expression only poorly conceal the inner diversity of spirit and multiplicity of doctrine, but do not abolish them. The final result of the whole revision movement will be that all the really false sentences of the Westminster Confession will remain and, on top of that, a number of scriptural pieces, e.g. the sentence on the antichristianity of the pope, will be deleted. F. B.

The United Presbyterian Assembly, in Des Moines, Iowa, has again given testimony against the lodges, in which the sessions are granted the right "to exercise a wise discretion" in the handling of lodge cases, but in which it is also declared: "It is especially the duty of Christians to keep away from associations which, by their moral teachings and by their religious ritual, nourish the belief that man can also be saved without Christ. We reject such associations as contrary to the honor of Christ and the salvation of men, and persons who have recognized the truth concerning the lodges and yet remain with the same are not to be received as members of the Church." - This laudable exception only reminds us of the rule that the sects not only tolerate but help to spread the manifest paganism of the Lodge. F. B.

Rev. Kreuch, in the "Presbyterian Banner," protests **against trial preaching**: "Nothing is so contrary to the dignity of the gospel, nothing so disgraceful to the cause of the Lord, nothing so irreverent in the kingdom of God, as seeking a field of labor with trial preaching." According to a report of the General Assemblythere are among the Presbyterians 1049 vacant churches, containing 65,000 souls, and more than 800 preachers without offices. "I don't know - said one Presbyterian ex-moderator - what has come over the Presbyterian Church. Just look at my desk. It is literally covered with letters from congregations seeking a new pastor, and from pastors seeking new congregations. There is a spirit of unrest and discontent everywhere. I don't know what to make of it." - Aside from the fact that giving sample sermons in order to gain employment is incompatible with the doctrine of the divinity of the calling, this way of supplying congregations with preachers is also the worst imaginable. If the congregation is to judge and choose according to a "sample sermon," it is usually the first, accidental impression made by the preacher upon which the decision is made. Less important, external qualities are given a weight by the congregation that is not due to them according to God's Word. Those qualities, however, which every preacher is supposed to have according to God's Word, take a back seat in the evaluation. The inevitable effect on the test preachers is that they emphasize the outward appearance at the expense of the inward, the form at the expense of the content. The sad conditions among the Presbyterians are a fruit of their false system, which naturally breeds sensational, dissatisfied congregations and sensational preachers. F. B.

Decline of Spiritism. The Spiritists, who only a few years ago claimed that their followers numbered in the millions, now complain loudly and often of decline. In New York a "grand mass convention of

Spiritualists and liberalists," at which the president of the National Spiritualists' Association said that he had traveled through 21 states of the Union and found the Spiritualist associations in bad condition. Where once there had been large and vigorous associations, he said, there were now only "empty shells." The editor of the Spiritists' official organ declared at the same meeting, "Unless you get together and settle your petty differences among yourselves **you** will perish from the face of the earth." - This decline of the Spiritists probably explains the great increase of the "Christian Scientists." F. B.

Doukhobors in Canada. Of this sect, as reported by the Advocate, there are about 8000 in Canada. During the last four years they have emigrated from Russia and settled as a colony in the Canadian Northwest. In Canada they hoped to find the freedom which was denied them in Russia. Now, however, they are appealing to all nations to find out whether there is any country where they would be tolerated and not forced to act contrary to the demands of their conscience. From this it is evident that they have not found the desired freedom in Canada either. This is not surprising, for among the "matters of conscience" of this sect are, for example, the regulations that all property must be registered as common property and not as private property, and that they may not give the State any information about marriages, births and deaths. Now, even if it be admitted that the sect really considers the above-mentioned matters to be matters of conscience, it cannot be demanded of the State that it comply in these matters, which are of a secular nature and lie within its sphere of power, in order not to appear tyrannical and intolerant. If people refuse to obey the State in these matters, and have to suffer for it, they suffer as malefactors, as those who rebel against the authorities, though from a false conscience. Where would that lead, too, if the State had to tolerate everything of which anyone said that his conscience required it! F. B.

Union Theological Seminary. Of the students of this seminary, which boasts of its "advanced views," two were rejected by the Congregationalists and two by the Presbyterians as wholly unfit. In the examination taken with them, two denied the atoning power of Christ's sacrifice. The third denied the authority of the sacred Scriptures, and asserted that reason was decisive in matters of faith. The fourth admitted the possibility of immortality, but held that there was no foundation whatever for this belief. As justification or excuse, Union Seminary President Charles Cuthbert Wall, D. D., said, "Union Seminary must not be blamed if its students are put on trial. Our charter requires that we teach without taking sides with any creed or denomination. We teach according to the broad principles of the Christian faith. What doctrines to adopt is for each student to decide." - Unionist institutions, because they have no standpoint themselves, can only bring in false teachers, doubters, and confused minds. F. B.

Papists and the public schools. McQuaid, the Bishop of Rochester, N. Y., in a recent public address, declared, "No slave ever humbled himself so low before his master, as our Catholics prove themselves submissive to the injustices construed to them by politicians.... Until Catholics have learned their rights, it is wiser to be submissive to

be.... There are Catholics who say, 'Let the monastic brothers and sisters take care of religious instruction, and we will pay the bill.' This is very noble and laudable, but you are not faithful in that which is entrusted to you as citizens of a free country. ... There are Catholic men who dare not assert themselves. We do not ask them to go to the polling place to vote for our schools, because that can only be done when men stand up and assert their rights without being told to do so by bishops and priests. . . . It would be a happy day for America if women had the vote. When it comes to matters of conscience or the care of children, women will defy politicians and vote as Christian men would vote if they had the courage. I have spoken. May the future come." - In these words lies a threefold confession: 1. That the Roman hierarchy seeks to bring the public schools under its control; 2. That Catholic men are not yet the docile instruments which the priests need to carry out their plan; and 3. That the hierarchy is pondering ways and means by which it may gain more influence at the ballot box (for instance, by women's suffrage). F. B.

Rev. Charles M. Sheldon, who recently preached by 66 telephones from Topeka to Kansas City, Mo. now wants to put drama in the service of religion and morality. He wants to dramatize his novella "Edward Blake" and then have it walk the boards as a "teacher of ethical and religious truths." Sheldon began by saying that, instead of preaching sermons, he would read stories he had written himself. Since this, it seems, has lost its appeal, Sheldon now resorts to drama as a way to reach the masses. But even if Sheldon succeeds in bringing religious truths to the great public by this means, the effect will be an irreligious and immoral one. The spectators will regard the truths thus presented as fables and inventions, and religion as a game.

F. B.

The Supreme Court of the United States has ruled in divorce cases that a divorce is valid in any part of the United States only if the divorce is granted in the state where both husband and wife are legally domiciled, but that it is invalid if granted in a state where both parties are not legally domiciled. From this decision it is hoped that there will be a diminution of the messy business of divorce in some of the western states. F. B.

Missions and wars. The Church Economist calculates that each American soldier in Cuba or the Philippines or China costs as much as two missionaries; 100,000 missionaries would cost us no more than 50,000 soldiers. But the hundreds of millions of dollars for the extension of secular rule are gladly granted, while it is considered a waste to spend a few millions "for a truly Christian conquest of foreign people". For our part, we find nothing at all surprising in this. The majority of a people have a sense, understanding, and inclination for the extension of temporal rule; but "a truly Christian conquest" is dear only to the small number of God's children. Thus it is easy to understand why there is much money for wars, but little for missions. As long as one has whimsical thoughts of "Christian nations" in one's head, one creates all kinds of riddles where there are none. F. P.

Human intelligence and wars. The same "Church Economist**" is** also surprised that "at this age of the world", namely with the present great enlightenment and civilization, so many wars are still being waged, since one can see that wars are "bright", enormously expensive and not capable of bringing a question to a conclusion. One would have to put a question mark after the latter. Wars are, unfortunately, necessary under certain circumstances and do, however, bring questions to a conclusion. But we have no reason to go into that. But it is necessary to point out that one should not ascribe too much to human reason, even in natural matters. To be sure, after the fall men still have some reason and understanding in natural things. But the devil plays catch ball with the puny remainder. He merely needs to excite the passions, then people immediately forget that "was bright" and "enormously expensive". The devil rules the unbelievers, as the apostle expressly declares, Eph. 2:2, not reason. If there is still partial reason in the world, we owe it to the almighty intervention of God. Reason or free will cannot even despise a penny, as Luther says. Much less does it control the wars of all the world. That is done by another.

F. P.

Wall Street Gambling. "The Churchman" writes in its number of May 18: "The past week brought the expected crash on the stock exchange. As the rise in the value of the shares had less to do with any real increase in value than with the plans of the capitalists to exploit the control of railroads in their interest by playing a game of millions against each other, the crash came because shares were bought and sold that were not there. These speculations affect the national prosperity only indirectly and do little harm to the legitimate investment of money. But they are a disturbing sign in our national life. The extent of these transactions and the magnitude of the losses indicate that the gambling mania has penetrated further into the masses of the people than ever before. To show this, it is not necessary to go into the details. Four figures will suffice. Last week 11,687,837 shares were sold on the New York Stock Exchange. In the same week last year, on the other hand, 2,938,258 were sold, about a quarter as many. Up to May 10 of this year 142,000,059 shares were sold on the New York Stock Exchange. During the same period last year, on the contrary, 53,532,021, and yet the speculation of the previous year was a lively one. There is only One word that correctly describes the situation - gambling. There is but One Cause of the Crash - gambling." Probably in no country in the world is the line of demarcation between business and gambling so thoroughly blurred as in the United States of all places. Gambling is one of the sins for which our people have lost the flag. That is why it is so difficult to stimulate the conscience to action in this area, as we have to experience time and again, especially in the life insurance question. F. B.

II ...

German coverage of American church conditions. The "Lutherische Kirchenzeitung" has almost completely given up reporting on the American Lutheran Church. In contrast, "Der alte Glaube" and "Die evangelische Kirchenzeitung" have recently reported fairly regularly. But how? One picks the quaintest "sources." Thus "Der alte Glaube" reports on the basis of a memorandum of the "University" of New York

among other things the following about American ecclesiastical institutions: "The number of theological 'colleges' and seminaries in the year 1899 amounted to a total of 165. They are distributed very unevenly over the individual states. Illinois has 18, New York 17, many states only 2 or 1, their eighteen even no institutions for the training of clergy. According to confession, 28 are Catholic, 137 Protestant. Of these, only 4 are listed as German institutions, of which the one in Columbus, Ohio, is the most important in terms of the number of students and professors. The small number of German theological seminaries is easily explained by the fact that most German congregations receive their clergy from German institutions, Neuendettelsau, Breklum, etc., apart from the not insignificant number of missionaries who, for some reason or other, leave the missionary service and then assume a pastorate in America. The arrangement and nature of the instruction may, in general, probably be most compared with that at our missionary seminaries." Columbus Theological Seminary had 38 students last year according to Brobst's calendar, while the same calendar attributes 195 students to St. Louis and 151 to Springfield. As is well known, Brobst's calendar reports according to the official data of the principals of the institutions. Therefore, if "The Old Faith" wants to report again in the future about Lutheran institutions in America, it should avoid "sources" like the "Memorandum" of the "University" of New York. The people of the "University" of New York are naturally very far removed from the ecclesiastical conditions, and especially from the ecclesiastical conditions of the German-speaking Lutherans of America. But what do we complain about inaccurate newspaper reports! Even in German theological textbooks the greatest superficiality prevails when the American church conditions are spoken of. In the latest edition (1900) of Luthardt's "Compendium of Dogmatics", two little writings by Dieckhoff are given as sources for the reports on the Grace Election Controversy in America! Why do people in Germany report on the American Lutheran Church at all, if they will not take the trouble to study American Lutheran literature? F. P.

The General German Language Association and the German Church Language. Since 1885, there has been a "General German Language Association", which has set itself the goal of combating the defilement of the "beautiful, rich mother tongue". The association not only wants to counteract the unnecessary use of foreign words, but also to awaken and cultivate a sense and understanding for a correct, clear and beautiful German. According to an appeal we have received, the association currently has 210 branches in all parts of Germany, in Austria and abroad. Anyone wishing to join the association can contact the treasurer of the association, bookseller Berggold, Berlin W. 30, Motzstraße 78. Whether the formation of an association was the best means of combating the degeneration of the German language may be left open. The goal itself is without doubt a laudable one. The Lutheran Church in America, to the extent that it still has to use the German language, should also be told this. That an American Lutheran pastor who has to serve a German congregation should be proficient in the English language is relatively necessary. But that he should be completely proficient in the German language, that is, that he should speak an unobjectionable, good German, is absolutely necessary. By a faulty German he prepares obstacles for the gospel. It is, of course, difficult to keep the idioms apart when one has to read, hear, and speak two languages side by side every day. But in the case of one

The goal can be achieved with the greatest care. In this respect, too, we should not give in to our comfort, but look to what is good for the Church and the Gospel. F. **P.**

"To the Catholics of Stuttgart! Sunday, May 5, in the afternoon at 5 o'clock, a meeting of the Catholics of Stuttgart will take place in the European Court, in which a public protest will be lodged against the shameful attacks which have recently been directed against the holy Sacrament of Penance, against the honor of the Catholic priesthood as well as of the Catholic laity. For the Catholics of Stuttgart it is a matter of honor to bear public witness to their church, which is under serious attack, by participating in this assembly in large numbers. The galleries of the hall are reserved for women. The city pastors of the Catholic parishes: Prelate Oberkirchenrath Schneider, City Pastor Mangold, City Pastor Fohmann. On behalf of the Volksverein für das katholische Deutschland: Managing Director J. Roth, publisher and bookseller." - This advertisement is found in the Stuttgart "Neues Tagblatt" of May 4. Throughout Germany the Catholics are raising a similar cry of indignation, because Grassmann has shown in a pamphlet from Liguori and Gury what kind of morals the priest teaches in the confessional. But the fact is, as the "A. E. L. K." points out, 1. that Grassmann offers only quotations from the aforementioned Roman writers, especially Liguori; 2. that Liguori has been praised as a teacher and canonized by the highest authorities of the Roman Church, and 3. that in the "refutations" of Grassmann by the Catholic press the assertion has never been dared, much less the proof attempted, that these quotations are fictitious or distorted. But now the papists are all the more eager to indignantly pretend and lie away the moral filth and excrement which clings to their priests and confessionals. F. B.

"We all believe in one God." The following telegrams appear in the newspapers: "Deeply moved, I have received knowledge of the danger in which Your Majesty found Himself during the Bairam Festival, and how visibly the Almighty protected Your Majesty's precious life. In offering your Majesty my most sincere congratulations on being saved from danger, I cannot conceal my admiration of your Majesty's conduct and the proof of courage which you gave to your subjects and to the strangers present. I pray God to take your Majesty into his gracious protection. William." The Sultan hereupon replied, "It is with lively pleasure that I received the telegram which your Majesty had the goodness to address to me in consequence of the earthquake of Sunday last. Always subject to the divine will, I have only taken the appropriate attitude. I thank the Almighty that in His infinite goodness He has saved me, as well as hundreds of persons, from this danger, and I pray to Him to preserve Your Majesty and all the world from similar dangers. Deeply touched and gratified by the feelings of sincere sympathy which Your Majesty has again shown me on this occasion, I beg Your Majesty to accept my very special thanks. Abdul Hamid." (Free Church.)

Count Leo Tolstoy. In the epistle of the Holy Synod, which pronounces the ban on Tolstoy, it says: "In his (Tolstoy's) works and letters, which are spread by him and his disciples over the whole world, but especially within the borders of our dear fatherland, he preaches with the zeal of a fanatic the destruction of all dogmas of the Orthodox Church, and

of the real essence of the Christian faith: Rejects the living personal God worshipped in the Holy Trinity, the Creator and Sustainer of the universe; denies the Lord JEsus Christ, the God-Man, the Saviour and Redeemer of the world, who suffered and rose from the dead for the sake of men and our salvation; denies the Immaculate Conception at the Incarnation of Christ the Lord, and the Virginity of the Holy Mother of God, the Blessed Virgin Mary, before and after the Nativity, does not believe in life after death and in retribution, rejects all the Sacraments of the Church and the beneficial efficacy of the Holy Spirit in them, and, mocking the most sacred articles of faith of the Orthodox people, has not hesitated to subject the greatest of the Sacraments, Holy Communion, to ridicule. All this Count Leo Tolstoy preaches incessantly in speech and writing to the offence and horror of the whole Orthodox world, and has thereby, not in secret, but openly before all, consciously and deliberately fallen away from all communion with the Orthodox Church. Attempts made to instruct him have been to no avail." - Tolstoy and his wife are now behaving as if a great injustice had been done to them, and the latter has also already addressed a letter to the holy Synod, in which she expresses her indignation, among other things, thus: "The excommunication curse, which bears the signatures of priests of the Church, has not failed to touch me sensitively. My indignation and my pain are great. Not as if I believed that this sentence would result in the eternal damnation of my husband; that is God's, not man's, business. I cannot and never will believe how the church to which I myself belong and from which I will never leave has been able to pronounce this ban - the same church that Christ founded to consecrate in the name of God the most solemn events in the life of man with his blessing: birth, marriage, death; the same Church which has the task of proclaiming the commandments of mercy and grace; the same Church which instructs us to love our enemies and those who hate us; the same Church which is to include all men in its prayers. This excommunication curse will not produce the approbation, but the indignation of all men; it means to my spouse an increase of the love and sympathy which will be borne towards him. In the event of death, the Grasen Leo Tolstoy is to be denied an ecclesiastical burial. Who is to be struck by this? The deceased, his mortal shell insensitive to pain, or those closest to him in life, those who believe in him? For me the Church is an abstract concept, and as its ministers I recognize only those who grasp the inner nature of the Church. If it were necessary to believe that the Church is nothing but a community of men who have no compunction about violating in their wickedness the supreme commandment of Christ, the commandment of love, we who are her faithful disciples and the guardians of her laws would long ago have left the Church. It is not those who seek the truth who are the apostates, but those who in their arrogance are at the head of the Church, and have turned away from the laws of love, of humility, of mercy, and who do the work of spiritual executioners." - Tolstoy thus demands ecclesiastical honor and recognition from the Church for kicking the Church and its doctrines into the dung; a demand as unreasonable and immoral as it is impertinent. F. B.

Doctrine and Defense.

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On the self-denial which is to be found in a servant of Christ.

(From the closing address, delivered at the dismissal of this year's candidates for the office of preacher, by F. Pieper. Subsequently selected from memory).

... St. Paul writes in his letter to the Philippians in chapter 2, verse 21: "They all seek their own, not Christ's." This is a mighty, marrow-shaking word for all preachers and those who want to become preachers. Why? The context shows that the apostle says this, not of the Christians at Philippi, nor of the Christians at Rome, where the apostle was at the time, but of the assistants in the preaching office, that is, of the preachers who were about him at Rome at that time: "They all seek their own, not Christ JEsu's!" Admittedly, the apostle commends his assistant Timothy. He gives Timothy the testimony that he is of one mind with him, the apostle, and that he is "righteous". The apostle also praises Epaphroditus. Epaphroditus had even "come near death for the work of Christ." But of other ministers of the word then about him, St. Paul says, "They all seek their own, not Christ's JEsu is."

What kind of people might these have been of whom the apostle uses these words? They must have been people who once entered the service of the church bona fide. They did not want to serve themselves, but Christ, their Savior, in whom they had become believers, in the ministry of preaching. But they did not watch over their evil flesh. The flesh - even the flesh that still clings to Christians - is selfish. It seeks its own, not Christ's JEsu is. It is only outwardly comfortable to the service of Christ. It is continually busy promoting its own interests underhand, finding its reckoning in the service of Christ. It wants to serve Christ, but where it is inimical to him, to the flesh, it is inimical to him.

- Not too far north and not too far south, in a climate that is as healthy as possible, not too far from home and from good friends, etc. It wants to serve Christ, but on condition of a sufficiently secure income in the earthly. And if it chooses to make "sacrifices" as to the place and circumstances of service, it wants to be regarded as a "living saint" about whom God and men will cheaply wonder. This is the selfish flesh seeking its own interest, as it still continually stirs in Christians. To this their flesh must have indulged those people plainly discernible, of whom the apostle says, "They all seek their own, not Christ JEsu's." Thus they prepared obstacles to the kingdom of God, and put their own souls in danger.

What an abnormality it is for a preacher, a "minister of Christ," to seek what is his, not what is Christ's JEsu! A preacher is to seek that which is Christ's JEsu. That is what he is for. It does not behoove him to do otherwise. Nature demands it, the great seriousness of the thing. Christ has turned to the souls of men his blood of God. He has purchased them with his blood from eternal damnation. And now, in the church and through the church, he appoints servants, preachers, who are to reap the harvest prepared for him by paying such a high price. To this end they are to preach his word publicly and especially, without growing weary. For this purpose they shall go wherever he sends them. For this purpose they should be able to despise their comfort, their gain, their honor, even their own life, and seek only this one thing, that they may save the souls bought by damnation. Such servants are fitting for such a Lord and for such a cause, and Christ needs such servants. He says of the same thing on a certain occasion, "He that putteth his hand to the plough, and looketh back," namely, to the things of this world, to his own advantage, "is not fit for the kingdom of God." 1)

You, my dear friends, after having completed your studies, are about to enter the ministry. We, your teachers, have told you that your heart is now so set that you will not seek your own, but that of Christ Jesus. If we did not think this of you in love, we would not have recommended you for appointment to the preaching ministry. But we know that you too still have the flesh, the evil flesh, about you, the flesh that is always opposed to the nature and purpose of the preaching ministry, that wants to see its own interests safeguarded in the service of Christ. Therefore, heed the admonition: watch over your flesh; by the spirit of the flesh, kill business! This is what all Christians must do every day if they do not want to be deceived of their salvation. Those who belong to Christ cross

1) Luc. 9, 62.

their flesh together with their lusts and desires. There is no broad way, but only a narrow way to heaven. You too, as preachers, stay on the narrow way. As preachers, do not forget the necessary daily business of the crucifixion of the flesh by the Spirit. Do not do the will of the flesh, which seeks its own and not that which is Christ's JEsu. And if you stumble once, by God's grace you will soon reach your former state again. Do not become like those others who seek their own, but show yourselves to be Timothei and Epaphroditi. God grant grace to you and to us all, that the word may not be applied to us, "He that putteth his hand to the plough, and looketh back, is not fit for the kingdom of God;" but rather that the word may be fulfilled in us, "O thou faithful and true servant, thou hast been faithful over a few things; I will set thee over many things. Enter thou into the joy of thy Lord!" Amen.

What does the Ephesian Brittle teach about the One, Holy, Christian Church?

(Continued.)

The second chapter of Ephesians contains a double reminder. In the first half of it the apostle reminds the Gentile Christians of their conversion, that they, who were first dead in sins, have come to life with Christ and have been translated into the heavenly nature. The second half describes the same great change that took place in them, when they became Christians from Gentiles, only on another side, as to their position among the people of God. And this last is relevant to our subject.

Let us first consider the apostolic statement 2:11-18. Therefore remember that in former times ye Gentiles in the flesh, who were called foreskin by the circumcision which is made in the flesh with the hand, were without Christ, being alienated from the state of Israel, and strangers to the covenants of promise, having no hope, and being without God in the world: but now are ye, which in former times were far off, come near through Christ JEsum by the blood of Christ. For he is our peace, who hath made the two one, and hath broken down the dividing wall, the fence, by taking away the enmity, the law of commandments in statutes, through his flesh, that he might create the two in himself into one new man, thus making peace, and reconciling the two in one body to God by the cross, having slain the enmity by himself. And so he came and proclaimed peace to you who are far off, and peace to those who are near.

Draw near; for by him we both have access in One Spirit unto the Father."

St. Paul first of all refers the Christians from the Gentiles back to their pagan past. At that time they, the Gentiles in the flesh, being in their natural kind and condition, were contemptuously called foreskin by the Jews, which in turn were derisively called circumcision by them, the Gentiles, as circumcision was in itself an outward manipulation, an incision made in the flesh, with the hand. V. 11. But the Gentiles at that time lacked even more than the outward mark on the flesh which characterized the Jews. They were alienated from the state of Israel, *ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραήλ,* "Israel" is here honorific. The true Israel is meant, which was Israel not only in the flesh, but also in the spirit, God-fighters, God's people. This Israel formed a civil community, a state, which, however, was toto genere different from all the states of the Gentiles, in that the great God Himself was here Lord and King. And the highest good, the holiest privilege, which God gave to his people, to the citizens of this state, was the promise. This God had repeatedly made firm and certain to his people by formal covenants and sacred oaths. The promise was to Christ, in whom all salvation was determined for time and eternity. In the promise, believing Israel already had a part in Christ. In the past the Gentiles were excluded from Israel's state of God and thus from the promise and thus from Christ, and so they were without hope and without God in the world. This was a desolate condition. But now they that were afar off are come nigh unto the very thing to which they were afar off and strangers, the state of God, and the people of God; yea, they are incorporated into the same, and have obtained a part in all the rights and privileges thereof. And they have come near through Christ Jesus, by the blood of Christ. V. 13. The following shows how far this is the case.

For he himself, Christ, is our peace, v. 14, namely, as the context teaches, peace between Jews and Gentiles. And how far this, the following participial clauses make clear. He is our peace, first, by making the two one, and secondly, by destroying the fence which formed a partition between the two. The latter is the temporal prius. The apostle calls it in the second place, as he immediately follows the statement τό *μεσότοιχον τοῦ φραγμοῦ λύσας with* the further execution on wants to close. V. 15 a. The intermediate wall which he has in mind is the law. This was a third prerogative of Israel, next to circumcision, v. 11, and next to the promise, v. 12. But St. Paul here characterizes the law in a way that makes it comprehensible that it separated Jews and Gentiles from each other. He calls it

ἐν δόγμασιν. The law comprehended many commandments in itself, and each commandment decayed

The law was again a set of statutes that regulated the life, deeds and actions of the Israelites down to the smallest detail. This law was a fence that protected Israel in its particularity. Also the believing children of the old covenant were kept under these statutes. Gal. 4, 3. And this fence was ɐo ịpso a partition between Jews and Gentiles. The many commandments and statutes kept and repelled the Gentiles. These did not like to approach such a strict life as the law of Israel required. Yes, the law of commandments in statutes not only divided and separated, but created enmity between Jews and Gentiles. The Gentiles hated the Jews for the sake of that vexatious law, which the latter also asserted to them as God's requirement. The Jews, on the other hand, were inclined to look down contemptuously on the Gentiles as lawless and godless men. But now Christ, and that by his flesh, τή *σαρχ} αυτού,* by his life, sufferings, and

By dying in the flesh, He abolished the law, which caused division, discord, and enmity, and thereby abolished enmity itself. By his death on the cross, he first abolished the law in so far as it separated men from God, redeemed the transgressors from the curse of the law, removed the enmity between God and men, and reconciled God with sinners. In doing so, he also broke down the law as a barrier and partition between men, Jews and Gentiles, and balanced the enmity of men among themselves. This was the first step towards unity, or rather the prerequisite for unity, that the dividing thing was taken out of the midst. This was to be followed by a second thing, which the clause of intention, *ha τούς δύο* rc., v. 15 d. 16. designates, by which the out

leading of that first participial clause v. 14 a., *ό ποιήσας τά άμφότερα έν,*

begins. Christ's purpose in suffering and dying, in putting away the law and the enmity, was to create in himself the two into one new man. The two, who were at first separated and at enmity with one another, Jews and Gentiles, were not only to live side by side in peace and friendship, but were to form one man, a new man, who would have his unity in Christ. In this way Christ wanted to make peace in the fullest measure. And this one new man was to live and serve God. This is stated in the second part of the clause of purpose, v. 16. Christ willed to reconcile the two in One Body to God by the cross, having first slain the enmity by Himself. The expression *άποχαταλλάξη,*

"That he reconciled" is to be understood here in the subjective sense, since it is a matter of something that lies beyond the death of Christ on the cross, as e. g. 2 Cor. 5:20, as the appropriation and appropriation of the objective reconciliation brought about by Christ's death, as identical with conversion. Christ's purpose was also to make the two as one new man, or, as it is called, one new man.

Here it means to bring them to God in one body, to introduce them into the fellowship of God, so that they then belong to God as one whole and want to live and serve God. How far Christ wanted to bring this about through his cross is evident from the following.

The following clause, v. 17., shows how Christ led out those His purpose: *Και ἰλϋών ευηγγελίαατο ειρήνην υμϊν τοίς μακράν χαί ειρήνην τοίς ίγγός* "and so He came and preached peace to you who are far off, and peace to those who are near." By the "coming" of Christ is here evidently meant, not the coming of the Lord into the flesh, but a coming which occurred after His death, His coming in the Spirit. The purpose of this coming was the preaching of the gospel. Christ himself preached the gospel, not directly, but by the mouth of his ministers, the apostles, the preachers of the New Testament, whose speech and preaching was Christ's voice, the exalted Christ being in and with them, and speaking through them. The content of this preaching is called "the peace." The peace, as a brief summa of the Gospel, is the peace χατ *εξοχήν,* the peace with God, which Christ, by his cross and
Blood to sinners. After he had been lifted up to God through the suffering of death, he himself proclaimed this peace to those who were near and those who were far away, to Gentiles and Jews. The far-off are here mentioned first, although the apostles always preached the gospel to the Jews first, because St. Paul speaks in this connection precisely to the Christians from the Gentiles, reminding them of the great good that had befallen them. The ευαγγελίζεσαι *ειρήνην* in itself appears here as a
This is a benefit that has been bestowed upon those who are near as well as those who are far away, which is also enjoyed by the Gentile Christians who are addressed as "you". Thus the apostle here has in mind a preaching of the gospel that includes its effect in itself. Christ preached peace to those who were near and far, and thereby communicated peace, his peace, to some as well as to others; he preached peace into their hearts, into their inmost being, so that they now really had peace with God. And in the same way he made peace between the two, created a new man out of Gentiles and Jews, formed one body. Both parts are at peace with God, and so have become one among themselves. Through the cross of Christ the latter came to pass; through the blood of Christ the Gentiles were drawn near to Israel, being won and drawn by the preaching, by the gospel of Christ's death, cross, and blood. That this is so, that Gentiles and Jews are one in Christ, both alike children of peace, that they are now reconciled to God in one body, the apostle v. 18. proves still from the fact of the present, that they both have access to the Father in one Spirit. Both children, those of the foreskin, as well as those of the circumcision, now call in one spirit, and therefore in one mind, the reconciled God as Father.

talk, pray, commune with God, as dear children with their dear father.

We see also from the present passage of the apostolic epistle what it is about the Christian Church. The church is a unified whole, made up of the originally most heterogeneous elements, such as the circumcised and the uncircumcised. Those who before were separated and divorced from each other, who hated and despised each other, here live in peace and friendship with each other. The former antagonisms have disappeared. They have become one in Christ the Redeemer. He himself, Christ, is our peace. Through him we have peace with God, and therefore also peace among ourselves. The members of the Church form One πολιτεία. What is true of the Old Testament Church, is also true of the New Testament Church. The Gentiles, after all, are incorporated into the bie πολιτεία *τού Ισραήλ'.* The Christian Church is the Israel of a right kind, the Israel of God. There is in this God-estranged world a God-people, a God-state, in which the God of heaven and earth is HErr and King, in which God's will is done on earth as it is in heaven. And this state of God rests on quite different rights than the states of this world, not on a contract, on a mutual obligation between king and subjects, but on the promises which God has given to the citizens of this kingdom, and which he has sealed in every possible way, on the most wonderful promises of God, which in Christ are yes and amen, and which will be fulfilled to the last punctually. Of course, the bonds which bind the citizens of a state are not so close and firm as the bonds by which the children of a house are bound together. But the Church of Christ has not only the character of a people, but also the character of a family. The members of the church not only form a state, but at the same time, as the apostle again points out in this connection, a great, holy family of God's children, who all have free, open access to the Father in heaven, and come and pray before God in one spirit and mind. Yea, still more, they are One Man, "One New Man." The Church is humanity renewed and sanctified by Christ and His Spirit, humanity according to God's good pleasure. But this humanity is not, like the natural race of men, divided and fissured, but appears before God as One Man, as One Person. The thousands of men, from all nations and tongues, who have become one new creature in Christ, are one heart and one soul; they live and move according to one mind and will, according to Christ's mind and will. This, then, was the eternal will of God's love, to reconcile us poor lost and condemned people in one body and to bring us back into His fellowship, so that now, as one man, with one accord and as from one mouth, we may give praise and glory to the God of our lives, the God of our salvation.

But above all we learn from the passage 2, II-18, how, in which way, by which means this one new man is created, the Christian church is formed, a Christian congregation is constituted, new members are won to the church, to a congregation. For in the same way as in St. Paul's time the Gentiles came near, even today such as are afar off are brought near to those who are already there. And there we are first reminded that this is not done by law and preaching of the law. What the apostle 2:14, 15 says of the law of the Jews, is true of the law enough. A church fellowship which places the essence of the church and of Christianity chiefly in commandments and self-made ordinances only increases in this way the number of hypocrites and nominal Christians, who in truth are not members of the body of Christ. Outward statutes only bring about an outward ecclesiasticism and the appearance of togetherness, but are certainly not a cement that binds and holds hearts together. Much law and statute only produces discord, enmity, quarrels, strife, envy, and self-conceit. But the apostle calls that very "law of commandments in statutes," which God Himself had set and given to the people of Israel, a fence, a partition, and calls it a thing that begets enmity. The law of the Jews kept the Gentiles away. And also the law of God in its generality, after deduction of all those commandments and statutes which were supposed only to the people of Israel, and for the time of the Old Covenant, even the moral law, which is included in the νόμος *των ίντολών τν δόγμασιν*, has in itself only repulsive force and effect. If to those who are afar off, with the mere rigid demand, "Thou shalt!" "Thou shalt!" and the threat, "Woe to thee if thou doest not!" one approaches, or rather confronts, no man's heart is won thereby. The law only frightens and repels. Of course, the law must first be preached to those who are far away and strangers, if they are to be drawn to the church. It must be shown them, and that from the law, that they are contrary to the law of God and act contrary to it, and that they are therefore godless men, living without God in this world, and that they are therefore poor, godforsaken creatures, and therefore have no hope of life, but only death and destruction to expect. Only frightened sinners, who painfully feel and sense their miserable condition, then hear the other word, to which in the church the precedence and dominion is due, and for which the law only serves and prepares the way. The Gentiles, as the apostle states, are brought near by Christ, by the blood of Christ, by the cross of Christ, by the ευαγγελίζεσαι. The Gospel of Christ is the magnet which attracts those who are far off. The gospel alone has church-forming power and effect, that is the constitutive

Power, that creates the one new man, that is the real and only means of winning new members for the church, who are really also citizens in the divine state and children in the house of God. When the terrified sinners, who would most gladly flee from God and from the Church of God and from the servants of the Church, far away to the uttermost sea, are told and forcefully presented that Christ has broken down the law with its curse and all its compulsion, that Christ, with his blood and cross, has reconciled lawless and godless men to God, that now even the most distant and depraved heathen and publicans have access to God, such preaching has the power to win men's hearts, so that they, especially inwardly, become devoted to God and his church. The afflicted and comforted sinners are then satisfied in the God of their salvation, and are happy and blessed in the fellowship of their brethren in Christ, to whom salvation has likewise come, and henceforth serve God and their brethren with joy and love.

It is well to observe here, that, according to 2:17, the ευαγγελίζεσαι is ascribed to Christ himself, and, as it were, put into his mouth. Christ, who is exalted to God, keeps Advent on earth throughout the New Testament Aeon by the Gospel. The Gospel is not only preaching of Christ, but at the same time preaching of Christ Himself. As often as the preaching of the gospel begins, Christ comes and is present; he himself is always in, with, and by his word. Christ's voice resounds through the preaching of men. This guarantees the effect and success of our preaching. It often seems to us as if nothing or even little is accomplished by our preaching. The natural man has no pleasure in the gospel. Those who live according to the course of this world, in their lusts, are disgusted with the sweet food, the Christian food, which the gospel offers them. Sinners, who are troubled and pricked in their consciences by the law, will not approach the consolation of the gospel. And even the preacher, who still has flesh and blood about him, often feels apathy and antipathy here, that the glad tidings of salvation pass so dryly from the lips. Then we know, and ought to know and hold fast, that Christ is the real preacher. Whether the gospel is preached with power and joyfulness, or in great weakness, Christ has his work here, and preaches himself the peace which he has purchased. He takes away fretfulness and aversion from the heart, and preaches peace, the peace of God into the heart, and thus makes sinners the children of God, the children of peace. Christ goes with the messengers of peace through the countries, even into the most distant regions, and thus extends and increases the kingdom of peace which he has established on earth. Admittedly, many who hear the Gospel resist the urge of love.

Christ, repel the gospel from their blessedness, and are finally vexed and repelled by the gospel. But some souls are always won and added to the church of God. Christ himself preaches peace, and therefore the preaching of the word never goes off without fruit. Christ stands up for it and sees to it that the counsel of God's love, which God made before the foundation of the world and has just made in Christ, is also carried out, that the chosen children come from all the ends of the earth, that they come and hear and believe, and that finally all that is in heaven and on earth is gathered together into one.

Finally, one more point that affects the life of the church should be pointed out. To the apostle the two things, that the Gentiles have come near to the state of Israel and that they have been brought near to God, coincide in one. This was and is the purpose of God, this is the effect of the Gospel, of Christ's preaching of peace, that Jews and Gentiles are reconciled to God in One Body, are introduced into the fellowship of God, and that they then have access to the Father in One Spirit. It is essentially one and the same divine work that a new creature is created and that the one new man is created. One and the same divine effect in the hearts of different persons makes these very persons one, one man. The foundation and increase of the church, the formation of the congregation, is therefore not an accidens, or even a human accidens, which would only be added afterwards to God's work of converting sinners. Where faith is wrought by the word, there eo ipso a church of believers is begotten or enlarged. Therefore, if a Christian missionary or traveling preacher preaches the word of life to a bunch of heathens or generally unchurched people in one place, and if such a sermon ignites and creates faith in some hearts, a small group of believers is present in such a place from that moment on, and thus the Christian church, a Christian congregation, is established in such a place. And if this little group then remains united around the Word and, conscious of the unity of faith, formally constitutes and organizes itself as a congregation, this is not congregation formation in the proper sense of the word, but only an outward, public proof and recognition of the fact that God has already called into being a congregation of believers in this place. Or if a stranger attends the worship meetings of a Christian congregation, and by God's grace falls heartily in love with the wholesome doctrine which he hears here, he from that moment calls upon the same God and Father in one spirit with this congregation, he is just thereby already incorporated into the congregation, has already become a church member and a member of the congregation on God's account, and before God. And if he then afterwards presents himself to that congregation for admission, and the congregation, after it has convinced itself

If a congregation accepts a young Christian who has come of age, or if a congregation gives a young Christian who has come of age the right to vote, then the congregation's membership in the church is not only established in the so-called acceptance or even in the granting of the right to vote, but the congregation thereby only formally and publicly recognizes the new member whom God has brought to it as what he is, as a brother in Christ, or as a brother who has come of age. It is important for Christian preachers and congregations to remain constantly aware of such genesis of the church and church membership. G. St.

(To be continued.)

A study of the death of our Lord on the cross.

(Continued.)

Christ died according to the Scriptures. The Holy Spirit, who prophesied through the prophets of our Lord's death, also communicated to us through the evangelists and apostles the fulfillment of the prophecies, the temporal execution of God's eternal counsel. The death of Christ on the cross is as surely attested by credible human testimony as any fact in history. It is said of Napoleon I that he once asked Herder whether there had been a Christ at all. Only he who can ask such an absurd question can doubt the fact which we Christians confess in the Symbolum: "Suffered under Pontio Pilato, crucified, died, and was buried." Luther writes: "Is it true, or not, that Christ died? There we must certainly answer, if we are not utterly nonsensical, that he died." (VIII, 244.) But human testimony does not produce a wholesome knowledge of our Lord's cross and suffering, does not give divine assurance, does not work right Christian faith. If we want to learn how the prophecy is fulfilled, how the counsel of God has gone forth, then we must keep to the Scriptures. The evangelists and apostles, the holy men of God, have also spoken of the death of Christ to us by the Holy Ghost. St. Peter calls himself 1 Pet. 5:1. a "witness of the sufferings which are in Christ." And St. Paul writes 1 Cor. 1, 23. "We preach Christ crucified." From the detailed description of the Passion we learn as much about the time, place, manner, and circumstances of the death of Jesus as is necessary for us to know, as is useful for our edification in the faith. If we cannot find an answer to this or that question, about which we would like information, in the biblical account, we cannot answer other questions from this same account with complete certainty.

decide with certainty, we do not hesitate to let the matter rest. "It is true that not all things which the Lord Christ hath done are described; but those things which are written the holy apostles have thought sufficient to instruct us in doctrine and life." (Cyrillus. S. Weim. Bib., Vorr., p. XXV.)

For example, we cannot say exactly how old Christ was when he died, in which year of our calendar this great event took place, and so on. On the other hand, the day of the week of Christ's crucifixion can easily be determined from the account of the evangelists. We rightly celebrate the commemoration of the death of our Lord on a Friday, the Charfreitage (so-called from the Old German word: die Kara, that is, mourning, lamentation). Lucas writes Cap. 23, 54. "It was the preparation day"; preparation day - παρασχευ-ή - had become the name of the sixth day of the week. because of the position it occupied among the days of the week (similar to our "Wednesday"), namely, as the day of preparation for the Sabbath. For such as were not acquainted with this new name for Friday, St. Marcus, Cap. 15, 42. puts the older name beside it by way of explanation, "It was Preparation Day, which is the Pre-Sabbath," ην *παρασχευή, ο έστι προ- σάββατον,* the day before the Sabbath. John, cap. 19, 31, clearly indicates that he also uses the word preparation day as the name of the day before the Sabbath: "Because it was the preparation day, that the dead bodies did not remain upon the cross through the" (now soon to come) "Sabbath." Accordingly, v. 14. the word "preparation day in Pascha"- παρασχευή *τού πάσχα-has* not the meaning: the day of preparation for Pascha, but: "the preparation day of Pascha," that is, the Friday in Easter week, as we speak of Easter Tuesday. The Paschal feast lasted a whole week from the fifteenth day of the spring month; but not all the days were celebrated with equal expense, the first and last days being distinguished by special celebration (comp. 2 Mos. 12, 16. 3 Mos. 23, 7. 8.), but especially the Sabbath of Easter week, on which Sabbath dignity and Easter joy were united, Joh. 19, 31. "The same Sabbath's day was great," ην *μεγάλη ή ημέρα έχείνου τού σαββάτου,* as with us from the
52 Sundays of the year Easter Sunday is the greatest/). It is remarkable that Matthew, Cap. 27, 62, does not call this "great Sabbath" by its own name, but describes it as the "other day", "which follows after the day of the nostrils". This day of preparation, before which Jesus ate the paschal lamb with His disciples for the last time, and on which He then offered Himself as the Lamb of God for sacrifice, is thus brought to the fore; the meaning of the "great Sabbath" of the Jews disappears before the Char Friday.

1) Of course with the difference that with us all Sundays and feast days are only ecclesiastical, not of divine order.

Also the day of the month of the death of JEsu results from the report of the first three evangelists. According to this report the Lord Jesus ate the Passover with His disciples the night before His suffering. But God had appointed the day for this sacramental meal. The Passover was slaughtered on the fourteenth day of the spring moon in the afternoon, and was prepared and eaten "between evenings" 1). Now the three first evangelists plainly state that the Lord celebrated the Passover with His disciples at the ordinary time prescribed by Moses. Matth. 26, 17.: "But on the first day of sweet bread the disciples came to JEsu, and said unto him, Where wilt thou that we prepare thee to eat the passover?" Marc. 14, 12. "And on the first day of sweet bread, when they offered the passover, his disciples said," etc. Luc. 22, 7. ff: "Now came the day of sweet bread, on which it was necessary to offer the paschal lamb.... Go ye, prepare for us the passover," etc. According to this, the Lord Jesus kept the Passover with his disciples on the fourteenth day of the first month of the Jewish ecclesiastical year (Ex. 12:2), and on the fifteenth day of this month, the first day of the Jewish Easter week, which in this year fell on the preparation day, Friday, he died on the cross. Admittedly, a passage from the Gospel of John seems to contradict this. John records, Cap. 18, 28. that the accusers of JEsu would not go in to Pilate that morning into the judgment-house, "that they might not be defiled, but eat Pascha," *ba φάγωσι* τύ πάσχα. To this passage

For the sake of this, many commentators of the most ancient and of our Lutheran Church have supposed that Christ kept the Passover meal with his disciples a day earlier than was ordained, that he himself was offered as the right divine Passover lamb on the day of the Passover, and that meal was a πάσχα. *μνημονευτιχόν,* one reminiscent of his own sacrifice, the πάσχα. *Πόσιμον,*

The three evangelists' statement cannot be understood otherwise than that the Lord ate that meal on the usual day, at the usual hour. But the statement of the three evangelists cannot be understood differently than that the Lord held that meal on the usual day, at the usual hour, according to the expression of Lucas on the legal day (ή ημέρα, *... b ή εδει & υεσ$αι τό πάσχα*, Luc. 22, 7.). Under that paschal meal, however, of which the Jews, according to Joh. 18, 28. would not deprive themselves by defilement-.

1) That is, in the time of the transition from one day to the next, so that the last part of the Passover celebration fell on the fifteenth day of the month, the first day of the "sweet bread", the Easter week. Moses had prescribed the eating of unleavened bread only for the Passover and for the following seven days from the 15th to the 21st of Abib, Ex. 12, 15. 18. f. Ex. 3, 23, 5. 6. Because the Jews later, in order to refrain from eating leavened bread in time, counted the whole fourteenth day of the month as the day of sweet bread, it became eight full days; therefore the evangelists call the 14th of Abib the first day of sweet bread, Matth. 26, 17.

The joyful feast, which they used to celebrate on the first day of Easter in contrast to the serious Passover meal of the previous evening, can be understood. From Deut. 16:2: "Thou shalt kill the passover unto the LORD thy God, sheep and oxen, in the place which the LORD shall choose," we see that other sacrifices besides the Passover lamb were called "passover" during the Easter week. (Cf. the note on Joh. 18, 28. in the Weimar Bible).

Also about the time of day, the hour of the crucifixion and the death of Jesus the evangelists give us information. The hour when Pilate pronounced the sentence is stated by John. Joh. 19, 14. 16.: "It was ... about 1) the sixth hour. ... Then he delivered him up to be crucified." The reading "third hour," *&pa τρίτη,* is found only in some manuscripts of lesser reputation, and is therefore not sufficiently attested, though Peter of Alexandria testifies that he himself found the word τρίτη in the original, which was preserved at Ephesus; 2) in any case, on the morning of that preparation day (according to the designation usual with us, about nine o'clock in the morning) the sentence was pronounced, and then also immediately executed. The way to the place of execution was not far. St. Marcus writes Cap. 15, 25: "It was about the third hour"- *ήν δέ ωρα τρίτη* (according to our reckoning, nine o'clock in the morning)-"when they were
crucified him." At the sixth hour (noon twelve o'clock) there was darkness over the whole land; this darkness lasted until the ninth hour (three o'clock in the afternoon), and soon after Jesus bowed his head and passed away.

Also the place of the crucifixion is mentioned by all evangelists. Matth. 27, 33: "When they came to the place called Golgotha" (actually Golgotha), "that is translated, place of the skull." Similarly Marc. 15, 22. Joh. 19, 17. In Lucas is found, Cap. 23, 33, only the Greek designation. This hill, which was probably called κρανίου *τόπος* on account of its formation, or, as Lucas writes, simply κρανών, that is, skull, Latin calvaria (from which the word Calvary, English Mount Calvary), "was near the city," Joh. 19, 20., by a busy street (Matth. 27, 39. and Marc. 15, 29. are mentioned passers-by), not far from the city gate. Hebr. 13, 12.: "JEsus ... suffered without the gate." It was customary to select such mounds on great thoroughfares for public execution. Quintilianus writes: "Quoties

1) At this point "um" - "about", "approximately", *ώρ*[α] *έκτη.* This
Meaning does not always have "um". Marc. 15, 25.

2) A confusion of the Greek numeral sign 6 (τ′) with the sign 3 (^) could easily take place.

3) Matt. 27:45: Άττο δε *έκτης ώρας . . .* εως *ώρας 'εννάτης.* RiatC. 15, 33.: *Τεταμένης δε ώρας έκτης . . . εως ώρας εννάτης.* 211C. 23, 44. : ΉΓ ΔΕ *ωζει* (ungefdpr). *ωρα έκτη . . . εως ώρας εννάτης.*

noxios crucifigimus, celeberrimae eliguntur viae, ubi plurimi intueri, plurimi commoveri hoc metu possint." - The legend goes that Adam was buried on Calvary Hill. Origen attaches to this sensible tradition the remark, "In loco illo, qui dicitur calvariae locus, id est, locus capitis, caput humani generis resurrectionem invenit cum populo universo per resurrectionem Domini Salvatoris, qui ibi passus est et resurrexit." But we have no need of this saga. It is enough that the Son of God came to this cursed earth, and became a curse on it for Adam and all the children of Adam who are under the curse, since he allowed himself to be hung on the curse wood. Though Adam is not buried on Golgotha, yet is true what an ancient Church Father remarked concerning that saga: "Ibi erectus est medicus, ubi jacebat aegrotus."

Our Lord Christ died on the cross. This was the decision of the Council of God. According to Christ's own interpretation, the death on the cross was indicated by the bronze serpent, Numbers 21. The 22nd Psalm prophesied about the death on the cross. And the Lord Himself had freely told His disciples: "They shall deliver up the Son of man unto the Gentiles, ... Matth. 20, 19. "The Son of Man will be delivered to be crucified", Matth. 26, 2. The angels of Easter reminded the women of these speeches of Jesus: "Remember how he said to you. . that the Son of man must be delivered into the hands of sinners, and be crucified."- δει... *σταυρωΟήναι,* Luc. 24, 6. f. With regard to His future suffering on the cross the Lord already gave the name "cross" to the sufferings His disciples were supposed to endure for His sake before His passion, Matth. 10, 38. 16, 24. Marc. 10, 21. Luc. 14, 27. and others. For the sake of the cross of Christ the word cross was chosen by the Lord Himself as a terminus technicus for the sufferings of the Christians in this time. It was God's will that His dear Son should die on the cross for sinners. It was precisely in his death on the cross that Jesus revealed his obedience to his Father's will and command. The apostle says of Christ: "He was obedient to the point of death, even death on the cross", Phil. 2,8. Because Jesus was supposed to die on the cross, God made it so that a pagan judge pronounced the sentence. As a Gentile emperor, without knowing it, by his treasure commandment, was instrumental in the birth of David's son in David's city, so a Gentile judge, without willing it, had to help that David's word, which he had spoken of his son, "They have digged through my hands and feet," Ps. 22:17, should come to pass. If the Jewish Highness had still had the power over death and life, if Pilate had said to the Jews in earnest, and not out of irony, "Take ye him, and judge him according to your law," John 18:31, Christ might have been stoned, and made to suffer the aggravation of the

His body was hanged on the wood as a punishment. (See Deut. 21, 18-23. Jos. 8, 29. 10, 26. f.) 1) But Christ should and wanted to sacrifice himself on the wood; not only should his body hang on the cross, but he should die on the cursing wood. Therefore God had so ordained that the Jews themselves should confess that the scepter was purloined from their hands, Gen. 49:10; they reply to that ironical speech of Pilate, *"Ημίν ούχ έςεστιν άποχτεΐναι ουδένα,* "It is not lawful for us.
To put someone to death," Joh. 18, 31. To this the evangelist makes the remark: "That the word of JEsu, which he said when he signified what death" (ποίω ^*ανάτω*, what kind of death would be which) "he would die, might be fulfilled."

As far as the shape of the cross is concerned, it is usually assumed that the Romans knew the cross in three different shapes: the crux decussata, that is, the cross which had the form of the Latin sign for the number ten (X), the so-called St. Andrew's cross; 2) then the crux commissa, that is, the cross whose beams were joined together (T); 3) finally the crux immissa, that is, the cross in whose long beams the crosspiece was let in, so that it was four-armed (+); because of the headpiece projecting beyond the crossbeam it was also called crux capitata. 4) Many passages of the Fathers of the Church, in which the cross of Christ is compared, e. g., to the mast-boom and yard, the daredevil sail-pole, or to a man stretching out both arms, to a swimming man, and to a flying bird, as also the circumstance mentioned by all the Evangelists, that a tablet, stating the cause of the sentence of death, was pinned to the cross, namely, *Απάνω τής χεφαλής,* "above at his heads.
The words "the four arms of the cross", Matth. 27, 37, point to the four-armed nature of the cross, to the crux immissa. This figure of the cross is also found on old coins of Roman emperors, on old church utensils and in old writings. It is therefore highly probable that the cross of Christ was shaped as it appears in our paintings, crucifixes, and as an ornament on utensils,

1) The Jews, as we can see in Joh. 19, 31, also applied the Mosaic ordinance of hanging the bodies of stoned criminals to the evildoers executed on the cross according to Roman law. And this application was confirmed by God through the apostle Gal. 3, 13.

2) But there is no evidence that the apostle Andrew was martyred on such a cross; the Martyrologium Romanum says only of his crucifixion, nothing of the form of the cross.

3) It is compared with the Greek letter Tau (T) and in the Middle Ages was called St. Anthony's Cross.

4) From these crosses composed of two pieces, cruces compositae, was distinguished the crux simplex, which was not really a cross, but a single vertical pole, hence called crux acuta. (Cf. "Lehre und Wehre," Jahrg. 25, p. 174-"How was the Lord crucified?").

on church doors, in which the sign of the cross is displayed during official acts and otherwise.

The vertical tree of the cross was usually only so high that the crucified was with his feet half a body length above the ground. That Christ's cross was not higher can be seen from the fact that the soldiers were able to offer the Lord a vinegar drink by placing a sponge with vinegar around a cane (κάλαμος: Matthew, Marcus), or hyssop stalk: John) and thus holding it up to the mouth. After arriving at the place of execution, the cross was first erected (crux figitur, ponitur, statuitur), then the condemned man was led to the cross (in in crucem agitur), and if he could not mount it himself, was lifted by the executioner's servants on to the stake, which protruded from the perpendicular beam of the cross, and then served to support the body of the crucified man (in crucem tollitur, levatur). Thus Augustine says of Christ, "Se permisit in crucem levari." The malefactor sitting on the stake then had his limbs stretched, his hands and feet (also probably his body and chest) bound with cords, and then nailed to the wood with long, strong nails (the clavi trabales were proverbial). Thus our Saviour's hands and feet were dug through. The risen Lord showed His disciples the scars of these wounds, Luc. 24, 39. 40. Joh. 20, 20. Thomas was allowed to put his finger into these nail-marks (εις *τδν τόπον* 1) τών *ήλων* - in locum clavorum), Joh. 20, 25. 27.

The punishment of death on a cross was considered to be an atonement for a gross crime that was as harsh as it was ignominious, for the "crudelissimum taeterrimumque supplicium" (Cicero). "The punishment of the cross was in itself ignominy and disgrace, inflicted only on the vilest criminals, despised slaves." (Stöckhardt, "Passionspr." II, p. 21.) The Romans called crucifixion the death of slaves. In the early days only slaves could be condemned to crucifixion by their masters, who had unlimited rights over their slaves. Later, the authorities inflicted this punishment on foreigners and aliens, and finally also on Roman citizens of lower rank, but always only for the most serious crimes, e.g. rebellion, desertion, highway robbery, poisoning, abuse of religion for fornication, and the like. To this death our Saviour humbled Himself: *Έταπείνωσεν έαυτδν γενόμενος ύπήκοος μέχρι θανάτου, θανάτου δέ σταυρού.* "He humbled himself, being obedient unto death" (but mark to what death!), "but unto death on a cross," Phil. 2:8. "The altar of this High Priest is the cross and gallows. For as we now behold the public judgment and the tabernacle, so shall we also behold the cross, whereon Christ was crucified.

1) According to another reading: τνπον = figuram.

hangs. Now it is called the holy cross; for Christ Hai made it so honest; but then it was no otherwise, than as the Jews hanged him on the light gallows, or set him on the raven stone. On the same altar this high priest performs his sacrifice." (Luther, Hauspost. XIII, 1807.)

The shame and disgrace of the crucified was increased by the deprivation of all clothing; completely naked, Christ, the Holy One of God, was pinned to the cross. Even of a loincloth, as is fittingly found on paintings and crucifixes, there is no hint in the account of the evangelists. In the 22nd Psalm the crucified Redeemer laments, "They divide my garments among them, and cast lots for my vesture"; and all four Evangelists-Matthew and John with express reference to that Psalm-word, the latter describing most fully the manner of the distribution and casting lots among the four soldiers-report the fulfillment of this prophecy. 1) St. Bernard says, "Christus pauper in nativitate, pauperior in vita, pauperrimus in morte." Yes, he was poor at birth, but he had a faithful mother and a loving foster-father, who prepared a little bed for him in the manger; he was poorer afterwards in life during his public ministry, he "had not where to lay his head," Matt. 8:20.But he found a Lazarus, a Martha, and Mary, who took him into their house; he was poorest in death, where he was the most despised and unworthy, so despised that they hid their faces from him, that they felt disgust at the sight, Isa. 53, 3. 53:3 The punishment of our Lord Christ on the cross was made even more shameful by the fact that he was executed together with two malefactors in the midst of two common criminals. Isaiah had prophesied: "He is counted as one of the workers of iniquity," Is 53:12, and the Lord had said to His disciples: "This also must be accomplished in me, which is written, He is counted among the workers of iniquity," Luc 22:37. This had already happened, of course, when the high council declared Christ guilty of death, when the people asked Barabbas to be set free before Christ, when Pilate had Christ scourged and condemned him to death; but in a particularly conspicuous way, before the eyes of all, Christ was counted among the workers of iniquity, in that he was executed in the midst of such men, one of whom himself confessed, "We have received what our deeds are worth," Luc. 23:41. 23, 41. This is emphasized by the evangelist Marcus: "And they crucified with him two murderers, one on his right hand, and the other on his left. 2) Then was fulfilled the scripture, which saith:

1) Matth. 27, 35. Marc. 15, 24. Luc. 23, 34. Joh. 19, 23. f.

2) John, without remembering the word of the prophet, emphasizes that Jesus was in the midst. "There they crucified Him, and with Him two others on either side, and Jesus in the midst," Joh. 19, 18.

He is numbered among the workers of iniquity." Marc. 15, 27. f. "That Jesus was crucified in the midst of two known, reprobate men, two murderers, added to his shame. Every one that saw it must have thought and said: He is also an evildoer, he hangs in the midst, he is about the worst of the three." (Stöckhardt, "Passionspr." II, 21.)

When describing the martyrdom of the cross in sermons, confirmation classes, and elsewhere, it is best to use the language of Scripture, the language of the prophets and evangelists. The report of the Holy Spirit makes the greatest impression on the Christian heart. One cannot increase this impression by realistically painting the martyrdom of the cross. 1) Even in the Passion songs of our Church, the crucifixion of our Lord is painted before our eyes with noble, chaste words, based on the language of Scripture, for example, when it is said: "The color of your cheeks, the splendor of your red lips is gone, the pale power of death has taken all, has taken all, and therefore you have come from the strength of your body." Such poetry and rhetoric is understood and loved by the believing heart, which prepares itself for its contemplation of Christ's suffering on the cross with the petition, "JEsu, thy passion will I now consider; will thou from the throne of heaven give me spirit and devotion. In the image now appear, Jesus,

1) How repulsive such a rhetorical embellishment is to the mind of a Christian who contemplates the holy passion of Christ in faith is shown by the following passage from Th. Keim's "History of Jesus of Nazara" (3, 430; cited in Nebe, "Leidensgeschich." II, 313): "We can understand the somber silence and the lamentation from the fullness of the torture with which his body had to wrestle. The mouths of ancient orators and more recent medical art have sought to describe the agonies of the cross: this piercing of the limbs from nodes of irritable nerves and tendons, the growing inflammation of the badly wounded parts, exposed to lust and sun after a short bleeding; the painful pain of unnatural stretching, endlessly held in one position, the stabbing pain through all wounded limbs at the slightest movement, most of all the terrible inhibition of the blood flow in the wounded organs, in the stiff hands and feet, in the arms pulled upwards, in consequence of which anxious and stabbing congestions of the blood in the noble organs of the heart and brain; and in all this heat, in all this anxiety, in all this exhaustion, perhaps, no shadow of heaven, and no strengthening of men, save the continual craning and the singular vinegar water." Apart from the tendency of Keim here nefariously to set forth JEsu's bitter lamentation of God-forsakenness as a natural consequence of the agony of the cross and its effects from the heart and brain of the crucified, the description of the agony of the cross is itself such as to disturb edifying contemplation, and therefore it is by no means to be imitated even approximately. It is a very dull criticism of Keim's description, when Nebe remarks: "We subscribe to all this, and suppose, in addition, that the Saviour possessed a delicately organized nature, and yet we are not able to acknowledge the bodily pains as the causes which produce this cry of pain in him."

My heart, as thou, to be our salvation, didst suffer all pains. Make my soul see thy fear and bonds, thy spittle, blow and shame, thy cross shame, thy scourge, crown of thorns, spear and nail wounds, thy death, O Son of God, and body full of sores."

Where the cross, on which our Lord suffered death, has remained, we do not know; and it is good that we do not know. Not that cross, but the Crucified One was made by God for our salvation. As once the pious king Hezekiah destroyed the model of Christ's cross, the bronze serpent, because the people burned incense to this image and worshipped this relic superstitiously (2 Kings 18:4), so God Himself made the cross, on which Christ accomplished our redemption, disappear in order to ward off superstition and idolatry. The Roman Church celebrates the Feast of the Invention of the Cross on May 3 1) and the Feast of the Exaltation of the Cross on September 14. 2) Luther preached on both feast days in 1522. (Kirchenpost. XI, 2240. 2372. XII, 1854.) In these sermons Luther says, among other things: "In the invention outwardly greater dishonor has been done to the cross of Christ than when it was under the earth." "It may be that in some places there is a little piece of the holy cross, but there are so many pieces everywhere that a great house could almost be built of them. Since there is not a little dishonor done to the holy cross, that it were better it were never invented, than that it should be a cause of the greatest sin, idolatry." "If a piece of the holy cross were given me and were in my hand, I would soon put it there, that it should not much shine on the sun, only because man is so much inclined to abuses." "After this another abuse came by Thomam of Aquinas, whom they paint the dove in the ear. 3) Yes, I think it was a young devil. He has pretended great cleverness with dulia, hyperdulia 4) and what is more of the thing, and says that one should worship it, but still so far that one ties together the one who is in heaven with the one that the painter has painted. Ay, tie it also to the devil, and worship him too. Find a word, that men may be led astray. . . . Therefore I would that all the crosses...

1) The legend goes that Helena, the mother of Constantius the Great, had the three crosses dug up on Golgotha; on that day the three crosses were found and Christ's cross was recognized by the fact that a sick person was healed by touching it.

2) Because on that day (in the year 628) the cross, after having been in the possession of the pagan Persians for fourteen years, had been brought back to Golgotha.

3) To indicate that the Holy Spirit had whispered the good thoughts to him.

4) Simple worship is permitted, and only excessive service is forbidden.

who have thus sweated and bled, so that the pilgrimages and the clamor have arisen, which then has made such great error and abuse: always away for the devil; for it does no good, as we have now experienced, praise God." Luther goes on to say that the right invention of the cross and the lifting up of the cross among us consists in our bearing our cross, the sufferings of this time, in patience and devotion to God. Thus Luther wrote to the Elector on his return journey from the Wartburg to Wittenberg: "E. F. G. has now for many years been soliciting for sanctuaries in all the lands; but now God has given E. F. G. the desire for the cross. F. G.'s desire and sent home without all cost and effort a whole cross with nails, spears and scourges. But I say again, grace and happiness from God to the new sanctuary!" Luther closes the sermon on the day of the invention of the cross with the words, "Send yourselves to sanctify your cross: it now arises that we are persecuted and accused of heresy. May God help us all to bear it willingly and cheerfully, Amen .

(To be continued.)

(Submitted by Prof. C. Huth.)

Rom. 2:11-16.

This passage of St. Paul's Epistle to the Romans forms the actual locus classicus for the scriptural doctrine of the moral law planted in the hearts of all men by nature; it is the actual sedes doctrinae of the divine word on the law of nature, the lex naturae. Let us now devote a brief consideration to these words of the holy apostle in a strictly exegetical form, in order, with God's help, to visualize their content quite clearly. The words of the apostle 2 Tim. 3, 16. 17 also apply to this part of holy scripture. Our passage belongs to the first main part of the Epistle to the Romans, in which the holy apostle explains in detail that the whole of mankind lacks its own righteousness that is valid before God, that it is rather a slave to sin and thus to the judgment of God's wrath and eternal destruction, and therefore needs a revelation of divine righteousness, as it is given in the gospel of Christ Jesus as a power of God for the salvation and beatification of the whole world of sinners, Rom. 1, 16. 17. 1, 16. 17. After the holy apostle in the first subsection (Cap. 1, 18-32.) has sketched in a few sharp strokes a shattering picture of the ungodliness and unrighteousness of the Gentiles and of God's terrible judgment of wrath upon them, he explains in the second subsection that also the Jews are subject to the same condemnation, because their doings and their sins are not only the cause of the sin, but also the cause of the sin.

The Jews were not better than the Gentiles who judged them, Cap. 2, 1-10. 2, 1-10. And before this judgment of wrath the Jews could not keep their actual, great advantages, the possession of a special revelation and a written law, as long as they were not led to repentance by it. For not the mere possession of the law, but only its fulfillment, could make one righteous before God, Cap. 2, 11-24. 2, 11-24. Likewise not the outward circumcision of the flesh, but only the inward, spiritual circumcision of the heart is of any use, Cap. 2, 25.-3, 8. Accordingly, the Scriptures testify to the sinfulness and guilt of all men, Gentiles and Jews, v. 9-20. From this brief overview of the context, it is evident that our passage belongs to the context where the apostle wants to prove that the mere possession of a revealed law cannot protect from destruction. After these introductory remarks, we now turn immediately to our text itself.

V. 11: "For there is no respect of persons with God." In v. 7. and 8. the holy apostle had pointed out the principle of divine retribution, and then v. 9. and 10. emphasized that God made no exception to this fundamental law. This truth was very offensive to the Jewish particularists, for they were under the delusion that, as bodily descendants of Abraham, as members of the people entrusted with divine revelation, they were safe from God's judgment. (Cf. also v. 1, 3.) Therefore the apostle in our verse establishes the general application of that fundamental law of divine retributive justice by the general truth, the correctness of which the Jews themselves could not deny, in view of Deut. 10, 17, that with God there is no respect of person, that he therefore, as a just judge, without regard to any special merits, looks only to the justice of the cause. But if God were such a partial judge in favor of the Jews, as they thought, then the advantages which the Jewish people had over the Gentiles must be the basis of this partial preference. Thus the apostle, through this general proposition, gains at the same time the transition to the special, detailed proof that the advantages of the Jews mentioned could not preserve them from the judgment of God's wrath. This the apostle then sets forth in what follows, first, in reference to the possession of the law. - The expression πρόςωπον *λαμβάνει,"* Gal. 2:16, with

its derivatives: *προςωποληψία,* Eph. 6, 9. Col. 3, 25. Jac. 2, 1. -

προςωπολήπτης, **Apost. 10, 34. -** προςωποληπτεῖτε, **Jac. 2, 9. -** *άπροςωπο-.*

λήπτως, 1 Petr. 1, 17. - occurs only in Biblical and ecclesiastical Graecity. It is the translation of the Hebrew XXXX XXX, and refers to the

means 1. to graciously accept a seeker of justice and protection - compare 3 Mos. 19, 15. - and then in further development 2. to show partiality, to pass an unjust judgment. In the New Testament all these expressions are found only in an evil sense.

V. 12. "For all that have sinned without law shall also perish without law: and all that have sinned under a law shall be judged by a law." The connection with the preceding verse is this: with God there is no respect of person. This follows from the fact that sinners are punished without regard to whether they were in possession of a divinely revealed law or not. Thus we have here the substantiation of the general truth in v. 11. But since the apostle's only object in this connection is to prove that the possession of the law as such cannot save the Jews from destruction, therefore, following the beginning of our chapter, he speaks here also only of the judgment, and not at the same time of the reward and beatification *Οσοι γάρ ἀνόμως ἡμαρτον, ἀνόμως χα'ι ἀπολοῦνται.*

The adverb *ἀνόμως* does not mean here, as usually, "in an unlawful manner," but: "without having been in possession of a norm of law." But this is true of the Gentiles, who are therefore called 1 Cor. 9, 12. The law, which St. Paul means here, is of course not the law of Moses (Phil.), because this was not known to the Gentiles. This also appears from the artlessness of the following parallel expressions *ἐν νόμω* and διά *νόμου,* as well as from the generality of the whole statement. But neither does the apostle have in mind any standard of law at all, but a law given by God in general, since it **is a question of** God's judgment upon the Gentiles. In the preterite *ἡμαρτον* we have probably an example of the so-called collective use of the aorist (aorist of concentration), which we may render by our perfect tense. From the apostle's point of view, the sin of each individual sinner is simply a past factum, and the sin of all a sum of facta, which together make up a past factum, and are looked upon as such. Meyer thinks that the aorist is said from the temporal standpoint of judgment. But against this such parallels as Rom. 3, 23. and 5, 12. seem to speak. The position of χαί before *ἀπολοῦνται* shows that it is not to be referred to *ἀνόμως.*

To draw is in the sense that God's sentence of condemnation upon the Gentiles is without a standard of law, as they would have sinned without one. It rather belongs to *ἀπολοῦνται*, and says that their ruin will follow from and correspond to their sinning. All sinning results in ruin. "Which soul sinneth, it shall die." "The impartiality of God, which is to be established, consists, indeed, in this, that he inflicts punishment on sin in every case, and the mention of the specifically different how only serves to emphasize how, through the diversity of circumstances, the how may be modified, but the that cannot be abolished." (White.) - *Ἀπόλλυσθ αι* be
draws in the New Testament either the perishing in unnatural death, Matth. 8, 25. or, as the antithesis of σώζεσθ/λαι, *σωτηρία,* the perishing in unnatural death, *σωτηρία.*

come in eternal death, eternal destruction. So here. Of a mitigation of the judgment on the Gentiles, as if to say, not according to the severity of the Mosaic law, nothing is implied in the expression. - Is probably best to be taken in the sense of: "in the field, in the sphere, within an institution of law." But the explanation of Meyer and Philippi, "by law, that is, in possession of a law," is also linguistically quite admissible. The absence of the article in ἐρ νόμω and διά *νόμου* already indicates, as already indicated, that the apostle does not wish to be understood directly of the Mosaic law, but of a positive, God-given law as such, so that it means: within or in possession of a positive, God-given legal institution. The correctness of this version is made evident by the fact that the apostle, in making this general statement, merely seeks to show that the possession of an institution of law cannot in itself protect a man in the judgment of God against the sentence of condemnation. The historical fact, that there was a positive law only among the people of Israel, remains quite outside the apostle's scope in this general discussion. 1) Λιά *νόμου χρι^ήσονται - χρι& ήσονται,* not *άπολούνται,* the apostle says here with Ab

The apostle, however, is concerned with the execution of the judgment itself, not with the manner of its execution, as the context teaches us.

1) Note on the use of νόμος and *ό νόμος* in the New Testament. Concerning the difference between νόμος and ο *νόμος* one finds in the Commentaries the most peculiar setups. Some maintain that without the article always denotes the Mosaic law, others that without the article it is never used of the law of Moses. The astute Origen says about this difference in Rom. 3, 21. according to Rufin's translation: ‚Moris est apud Graecos, nominibus *άρ& ρα* praeponi, quae apud nos possunt articuli nominari. Si quando igitur Mosis legem nominat, solitum nomini praemittit articulum; si quando vero naturalem vult intelligi, sine articulo nominat legem." But this distinction by no means covers all cases. We may distinguish three principal usages: l. ο *νόμος* = the Mosaic law; the article denotes the law as the known law-institution of Moses; 2. without article law in general, whether conceived only as a God-given one or not (comp. Rom. 3, 20. f. 4, 15. 5, 13. etc.); 3. νόμος without article from the Mosaic law. But the artlessness then means that it is not to be considered in the passages in question as the known law of the known lawgiver of Moses, but only in its capacity as law, as an institution of law. (Cf. Rom. 5, 20. 10, 4. Gal. 2, 19.)-With the exception of a few passages which would have to be specially considered in their context, e. g. Rom. 2, 25. 3, 31. these usages would probably cover all fullness. (Cf. Gifford on Gal. 2, 19.)

V. 13: "For not the hearers of a law are justified before God, but the doers of a law shall be justified." The Pharisee-minded Jews not only boasted of their possession of the law to the Gentiles - and the Jewish people really had a great advantage thereby - but they also thought that through this possession as such they were pleasing to God and thus safe from God's judgment. Against this false delusion the apostle now reasons in our verse the last half of the preceding verse, specifically the χριθήσ<> *νται.* Not the hearers of a law given by God, as such, are with God, according to God's judgment *(παρά τω θεω)* righteous, pleasing to God, Cap. 1, 17, and thus taken out of judgment, but only the doers of such a law, only those who perfectly satisfy all the demands of the law, Jac. 4, 11. God, in his judgment, does not inquire whether any one has an advantage over others through the possession of a law given by God, v. 11, but only whether, by fulfilling the law, he meets the requirements of the divine will, v. 6. If this is the case, he is pronounced righteous by God, and has just thereby escaped judgment and destruction. - Our passage, by the way, is very important for the right understanding of the term διχαιοῦν; for here the juxtaposition of δίχαιοι *παρά τω θεω* and διχαιωθήσονται proves irrefutably that διχαιούν means the

The term justitia infusa is used to describe the judicial verdict by which God declares man to be just, in accordance with His holy will, and pleasing to Him. The concept of a justitia infusa would be absurd here. The question, whether there are perpetrators of the law who keep it perfectly, Paul leaves entirely out of account in our place. He only sets up the standard of divine justice against the false standard of the Jewish particularists, v. 6. But the whole argument of the Epistle to the Romans is based on the fact that there are no such offenders of the law. And the apostle Rom. 3, 20. speaks this directly. Melanchthon: "Haec descriptio est justitiae legis, quae nihil impedit alia dicta de justitia fidei." Calov: „De jure itaque loquitur Apostolus, non de facto, quod lex perfectissimam obedientiam, non solum externam, sed etiam internam, immo summam totius naturae integritatem exigat. Tales autem factores legis non dari, hic ex instituto docet: ut concludat, neminem per legem justificari." Hearers the apostle calls the Jews, because they learned the law chiefly from the lectures of it on the Sabbath days in the synagogues, Apost. 15, 21. 2 Cor. 3, 14. as well as Joh. 12, 34. and Gal. 4, 21. - Of the absence of the article applies what is said in the preceding verse. Here also the statement is generalized. The meaning of this whole passage, vv. 11-13, is therefore this: God is an impartial, just judge. For all who have sinned without being in possession of a God-given norm of law, will be judged even without such a norm.

The law of God is the law of the world, and all who have sinned within the institution of the law of God will be judged by the institution of the law of God. For not the hearers of a God-given law are righteous according to God's judgment, but the doers of such a law will be declared righteous.

V. 14: "For if the Gentiles, which have no law, do by nature those things which pertain unto the law, they, because they have no law, are a law unto themselves." As to the proper connection of our verse with the preceding, much has been argued by commentators. Some think that the apostle wants to prove the condemnation of the Gentiles, that is, the first half of v. 12. This connection would yield the sense, The Gentiles without law *(ἀνόμως)* will fall to destruction; for though they are *ἄνομοι*, yet they have a law by which they are justly judged. But with this connection, v. 13. would have to be understood as a parenthesis, while it forms an appropriate and necessary reason for the connection of the second half of v. 12. Furthermore, there is no mention of the condemnation of the Gentiles here. Also, according to this version of the context, the strictly logical sequence of thoughts, in which the following γάρ always establishes the immediately preceding thought, would be broken, and v. 12d. and v. 13. would float in the air. Others think that Paul here intends to establish that the condition of justification pronounced v. 13. in regard to the Jews applied also to the Gentiles. Then we would have the following meaning: The Jews are justified before God only by the fulfillment of the law. This is also true of the Gentiles. For they also have a law. But this connection is already inadmissible, because then the very thought which conveys the progress, "This is true also of the Gentiles," and which was to receive its justification from our verse, would be omitted. The sentence, "The Jews are justified only by what they do; for the Gentiles also have a law," is incomprehensible. - The connection is rather this. The apostle has said in v. 13 that not the hearers, but only the doers of a law are justified, that is, that not the possession of a law as such, but only its fulfillment justifies before God. This thought he now substantiates in vv. 14 and 15 by proving that the Gentiles also have a law. If, therefore, the mere possession of the law sufficed for justification, the unacceptable conclusion would follow, that by this means also the Gentiles would be justified before God. This conclusion, indeed, contradicts the conduct of the Gentiles themselves. "For even with them all self-attribution takes place only according to whether they have fulfilled the requirement of the law or not."

Ὑ1ταν =if the case occurs, as often as. It sets an objectively possible case which can repeat itself indefinitely often. *Ἔ#νη τά μή νόμον εχοντα.* The absence of the article before ε& *νη* shows that the Apostle.

does not speak of the entire Gentiles in all their individual members, but of individual Gentiles in whom the assumed case occurs. Their number is quite indeterminate and for the context also indifferent. What matters is their character as Gentiles. Against this version of the articleless ε^νη such passages as Rom. 3, 29. 11, 13. 15, 10. 12. prove nothing. -The following participial clause, provided with the article: xx *,μή εχοντα,* now indicates the characteristic quality of the Gentiles, according to which they are here considered, namely, as such as have not a law after all. On the articulated particip, see Cap. 1, 18. 9, 30. - By the negation μή νόμος is here negated, as its position before this word teaches. The Gentiles, therefore, have no law, that is, no positive, revealed law, like the Jews, but only an analogue of such in their moral consciousness, in their "morally determined nature."

The colouring which, it is supposed, is given to the thought here by the subjective negation is usually explained thus: "which ex hypothesi have no law, that is, which are imagined as such.

Who have no law". But cf. on the difference of "δ and μή in the New Testament, Blaß, § 75. - The adverbial clause must not be related with Bengel to τά *μή νόμον εχοντα in the* sense: the

have no revealed law by nature. For by this designation the addition would be quite superfluous, if not directly improper. Also, then, for the sake of clearness, Paul would undoubtedly have written τά *φύσει μή νόμον εχοντα.* It is rather dative causae to τού *νόμου ποιωσιν.*

and says: "by nature", on account of the natural constitution set with existence, without being impelled or guided to it by a positive law.

The statement of the apostle τά *τού νόμου ποιωσιν* has Pelagians and.

other rationalists as a confirmation of their wrong opinion that also Gentiles could fulfill the law perfectly and thus become righteous before God. That this cannot be the apostle's opinion is clear to all Christians who believe the Scriptures. For this explanation of our passage contradicts the entire teaching of the Scriptures concerning sin and justification, and especially the entire development of thought in the first part of the Epistle to the Romans, Cap. 1, 18-3, 20, whose actual theme and result is that no man, neither Jew nor Gentile, is righteous in God's eyes, that is, conforms to the standard of His will, but rather that all without exception are under sin and are therefore subject to the wrath of God. (Cf. 3, 9-20. 7, 14. Gal. 3, 22., Rom. 11, 32.) - But this error is also refuted by our passage itself. For the holy apostle does not speak of a perfect fulfillment of the law. If Paul had wished to express this, he would have said: τόν *νόμον ποιωσιν*, or: τελωσιν, or: φυλάττωσιν. Then we would have had the sense: if occur-.

the If Gentiles fulfil the law, that is, the law as a whole. But thus he purposely says, τά *τοῦ νόμου ποιώσιν,* and thus we have the

Meaning: when individual Gentiles occasionally do the things of the law, with which the law has to do; in short, when individual Gentiles occasionally do what belongs to the law, its individual regulations, such as: do not steal, do not kill, do not bear false witness, and so on. St. Paul, therefore, does not at all think of Gentiles who fulfill the Law of Moses (note the article!), in the totality of its provisions and commandments, but of individual Gentiles who, in individual concrete cases, do the particular individual pieces belonging to the Law of Moses, some these, others those. - If, by the way, *όταν έ^νη τά τοῦ νόμου ποιώσιν* could be conceived in the sense of the rationalists, old and young, we would have the sense, that Gentiles occasionally fulfilled the whole positive and negative requirements of the Mosaic institution of the law *(πάσας τάς Αντολάς τοῦ νόμου),* a sense which even to a Pela

gius and De Wette should be unacceptable. For the article before νόμος here expressly designates the law as the law of Moses, as the certain and known law, which, according to v. 12. 13. those have who live within a positive order of law, and are judged according to it. - Beza and others understand by τά *τοῦ νόμου* that which the law does, namely, the commanding and forbidding, the condemning and punishing, etc. But this version, apart from other things, is likely to be denied by the exact parallelism of τά *τοῦ νόμου ποιώσιν* with ποιηται *νόμου,* 33. 13.

Ουτοι νόμον μή έχοντες. Ουτοι resumes the subject with emphasis. The participial clause adds an adverbial clause in the sense of reason to the predicate, as the absence of the article teaches. We must therefore translate: because they have no law, not: although they have no law. For what follows brings no contrast to this. - The negation here placed before the particip drops the accent on εχοντες, so that the possession of a law is denied, such as the Jews have, and such as those lack, who by nature fulfill commandments of law. The sense, then, is: the Gentiles, precisely because they have no law, must be a law to themselves. *'Εαυτοίς εισιν νόμος* - "they are a law unto themselves." Their

moral self-consciousness represents to them the place of a positive, revealed law, the possession of which is a great advantage of the Jews. The Jews learn God's requirements from the divine law. The Gentiles, on the other hand, carry a kind of law in their own bosom, and therefore tell themselves what is right and wrong. They show this by doing of their own accord what God's law requires. Apology: "Because the natural law, which agrees with the law of Moses, or the ten commandments, is innate and written in the heart of every man, and therefore reason in some measure comprehends the ten commandments, and

can understand, it wants to think that it has had enough of the law, and that through the law one can obtain forgiveness of sins." (Müller, p. 87 f.)

V. 15: "For as such they prove by deed that the work of the law is written in their hearts, their own consciences bearing witness to it at the same time, and in their intercourse with one another their thoughts accusing or excusing." The general relative which St. Paul sharply distinguishes from universal often expresses a quality, and then not unfrequently amounts to a causal determination. (Cf. Cap. 1, 25. 1 Cor. 3, 17. Phil. 1, 28. 1 Tim. 3, . 15. Gal. 4, 24. 26. and especially Rom. 16, 3. ff.) Thus it stands here - as which - as such, which - for such. It therefore describes the Gentiles in such a way that the thought of the previous verse is confirmed. Accordingly, we have the following connection with the preceding: The Gentiles are a law unto themselves. This is evident from the fact that they, who -yet have no positive law, by nature fulfil law commandments. But they could not do τά *του νόμου by* nature, and so be a law to themselves, if they did not bear a natural moral law in their hearts, from which τά *τού νόμου were made* known to them as a moral obligation. Therefore

-as such, being a law to themselves, they furnish the very proof of fact by their ποιεϊν *τά τού νόμου, that* "the work of the law" is written in their hearts. The verbum *ένδείκνυσ^αι* stands from the that-proof,

From the demonstratio rebus gestis facta. - The expression τδ *εργον τού νόμου* Grotius and others explain from the function, the business of the law, that is, from what the law of Moses works in the Jews, from the cognition of what is right and wrong. "Opus legis est id, quod lex in Judaeis efficit, nempe cognitio liciti et illiciti." And it is not to be denied that this version of the expression gives an apt sense, quite appropriate to the context. But still it is nearer, as our proof of the connection with the foregoing teaches, to read τό *εργον τού νόμου* with reference to τά *τού νόμου ποιεϊν* of V. 14. to explain, to which it evidently points. Thus conceived, the expression, corresponding to the τά *τού νόμου,* denotes the working, the doing, which belongs to the law, that is, the doing commanded by the law. The singular is then to be taken collectively, as v. 7, and points to the doing of the law, which the apostle had in mind in the ποιεϊν *τά τού νόμου of the* preceding verse.

The apostle says of these things commanded by the law, that they are written in the hearts of the Gentiles. This they prove by their moral conduct, which is characterized in v. 14. For the ποιεϊν *τά τού νόμου* they would not be able to perform, if they did not recognize it as morally obligatory in their hearts. The γραπτόν is, of course, an image taken from the well-known historical incident in the legislation at Sinai. How there the Decalogue was written on tables of stone,

so the natural law is engraved in the heart of the Gentiles. - By the way, it is to be observed that the apostle does not say here either-as little as v. 14-τόν νόμον. For, after all, the law of Moses is not known to the Gentiles as a whole in its certain, particular form. But neither does St. Paul write τά *έργα τούνόμον,* because the natural moral consciousness of the individual Gentiles precisely does not contain and confirm all the individual commandments of the Mosaic law, for it is in many cases obscured and blurred by original sinful corruption, so that it is no longer a clear and all-embracing norm of right and wrong. - The word συμμαρτυρεϊν occurs except at Rom. 9, 1. 8, 16. still occur in our place. Of course it is not the same as the simplex μαρτυρεϊν, nor "approximately the same," but means "with, bearing witness at the same time." The closer relation of "with" results from the context on each occasion. Accordingly it is to be translated: in that their own conscience bears witness to it at the same time. Thus we gain the following sense: on the one hand, the heathen testify by their moral action, by their ποιεϊν *τά τού νόμου, that* they are a law unto themselves, that the work of the law is written in their hearts; on the other hand, the same testifies to their own conscience, which judges their deeds. Next to the proof of the existence of a moral consciousness stands the testimony of conscience. The conscience here, then, is the so-called conscientia consequens moralis, the consciousness that all men have of the moral character of their actions. (Cf. 2 Cor. 1, 12. 4, 2. 5, 11. 1 Cor. 10, 25. 1 Thess. 4, 2.) This consciousness presupposes that they have an inner law, an inner moral standard, by which they can judge whether their deeds are evil or good.

Καί μεταξύ άλλήλων των λογισμών χτλ. Most explainers see in

In the first place, we have a more detailed explanation of the process of conscience in this clause, and translate it accordingly: namely, in that the thoughts (alternately) accuse or also defend one another. The sense would then be this: the thoughts hold, as it were, a dialogue ("conscience being in debate with itself") about the moral nature of an action; one accuses, the other excuses. The χαί is grasped in this interpretation explicatively = namely, and μεταξύ *άλλήλων is* approximately equal to "ab

The first thing that speaks against this explanation is that such an assumed fluctuation of conscience would call into question, rather than prove, the existence of a moral norm in the pagans. Against this explanation speaks, first, that by such an assumed fluctuation of the judgment of conscience the existence of a moral norm in the heathen would be rather called in question than proved. But, above all, the emphatic position of αυτών and μεταξύ *άλλήλων* decides against it, which would imply a contrast between the two propositions.

The first part of the text is the μεταξύ άλλήλω, which gives the same idea to the other parts, so that they cannot describe the same process of conscience. For the αυτών, strongly emphasized by its prefix, points to a coming contrast, which is given by *μεταξύ* άλλήλων, on which a strong tone likewise falls by its position. Thus

Here we have a double process of conscience. The activity of conscience, which proceeds inwardly and by means of which it passes judgment on the moral character of man's own actions, is contrasted with the moral judgment of men, which they pass in their intercourse with one another on the actions of their fellow men, so that μεταξύ *ἀλλήλων is* thus called, in the ordinary meaning of μεταξῦ corresponding to, "between, among one another, in intercourse with one another, in the intercourse of man with man." (Cf. Matth. 18, 15.) - The expression τών *λογισμών* points to the inner process in which the moral

(Ps. 33:1. f. Prov. 12:5.) For even though it often depends on the character of the person and the particular circumstances. (Ps. 33, 10. f. Prov. 12, 5.) For even if it often depends on the character and special circumstances whether and how men express their convictions about the actions of their neighbors in words, in their thoughts they will always either accuse or justify them. But in order to be able to make such moral judgments about the actions of others, man must have a moral law in his heart as the norm for his judgments. Therefore these accusing and excusing thoughts, just as the judgment of conscience about one's own actions, bear witness that the heathen are a law to themselves, that τό *εργον τού νόμου is* planted in their hearts. From this

it is clear that συμμαρτυροῦσης is not merely predicate to τής *συνειδήσεως,* but also to τών *λογισμών.* It has joined συνεώήσεως in its structure according to a well-known usage of the Greeks. The

Both participia τών λογισμών and απολογούμενων, however, are predicative.

Provisions to τών λογισμών in the sense: and in their intercourse among.

their thoughts to each other when they accuse or justify. - By *ή χαί* is expressed that accusing is the rule, excusing the exception. This is due to the fact that people, because of the evil direction of their natural hearts, are more likely to observe the evil of others' actions than the good. (Matth. 7, 3. ff.) On the other hand, it also has its reason in the depraved state of the Gentiles, which has the consequence that in spite of their lawful actions, accusation must remain the rule. If, then, it is not the apostle's real purpose to give in v. 14. 15. a reason for the first half of v. 12. we have here, in fact, an explanation of the *ἀνόμως ἀπολούνται.* In this sense compare Calov's remark, "Scopus autem Apostoli est, convincere gentes, quod non defuerint ipsis media cognoscendi, quodque inexcusabiles sint, etiamsi solo naturae lumine instructi, atque id conclusio etiam Apostoli probat, nimirum gentiles, citra legem scriptam peccantes, citra legem condemnandos esse, ex sola naturae lege." -

V. 16: "In a day when God shall judge the hidden things of men according to my gospel by Christ JEsum." The Be-

The relation of this verse to the preceding has been very differently conceived. Some connect this statement with v. 12, others with v. 13, still others think that it takes up again the *τν ημέρα* in v. 5, and thus brings the whole passage to a conclusion. But it seems most natural to connect our verse with the last statement of v. 15. to which it immediately follows without any suggestion of any other relation, that is, with συμμαρτυροῦσης. The

The connection is therefore this: The Gentiles prove by their fulfillment of the ordinances of the law that the work of the law is written in their hearts. Their consciences and their thoughts, which judge the actions of others, bear witness to this. The judging activity of these two fellow-witnesses takes place in the present, and is therefore quite equal to the *ένδείκνυσθαι.*

in time. But while this proof of the existence of a natural moral law is already clearly before every one's eyes, the judgments of those fellow-witnesses will not become manifest until the last judgment, and will be fully brought to bear as a testimony against sinners. "For in the present time the voice of conscience is variously silenced by the heathen, by virtue of their νους *άδόκιμος* (Cap. 1, 28.).

and the language of the inner by the loud συνευδοκεῖν (Cap.

1, 32.) drowned; but then, when God shall also uncover that which is hidden in man for the purpose of his judgment, it will be seen that their consciences have punished them, and that their moral judgment has been well able to distinguish the quality of the actions of others." (White.) We have thus in our verse a temporal proximate determination to συμμαρτυροῦσης. This determination

indicates the time when God will expose the convicting activity of conscience and accusing and justifying thoughts going on in the present, as a destroying testimony against sinners. (Cf. the θησαυρίζεις *τν ημέρα,* v. 5.) - The absence of the article in *τν ημέρα* shows that the apostle does not mean to set forth the day of judgment as a known fact, but as a day on which God will judge τά

κρυπτά των άνθρώπων, the hidden things of men. This expression does not only refer to the attitudes of men, but also to their hidden deeds, in short, to everything that is not yet revealed in the life of men. (Luc. 8, 17. 2 Cor. 4, 2. Eph. 5, 12.) This also includes the testimony of their conscience and their judgments about the behavior of their fellow man. This very testimony is a proof that they act against their better knowledge, and are therefore justly liable to divine judgment. - *Κατά τό εύαγγέλιόν μου,* according to my Gospel,

that is, according to the gospel entrusted to me. (Cf. Rom. 16, 25. 2 Tim. 2, 8.) This addition does not, of course, belong to κρίνε in the sense of the standard by which God will judge; for the apostle's evangelical preaching cannot in any sense be called a standard of final judgment. It goes rather to the whole propositional statement. Admittedly, the Jewish

The final judgment was not unknown to the Gentiles, but it had to be proclaimed as something new to the Gentiles, and therefore also to the church of Rome, which consisted mostly of Gentile Christians. (Cf. Apost. 17, 31.) But especially the holy apostle wants to emphasize by this addition, that the judgment of the last day διά *Χριστού Ἰησοϋ,* through the Messiah Jesus,
which is also indicated by the pathetic position of this expression. JEsus the Christian, the Son of God and of Man, is the Mediator of salvation for Gentiles and Jews. He is therefore also the Judge of Gentiles and Jews, to whose judgment all without exception fall who do not obtain in Him the δικαιοσύνη *#εου*, the righteousness which is valid before God and saves from destruction. (Cf. John 5, 22. Apost. 10, 42. 17, 31. 1 Cor. 4, 5. E Cor. 5, 10. 2 Tim. 4, 1.) Cf. in conclusion Philippi's remark, "The content of thought developed v. 14-16. contains . . The revelation of nature and reason imparts the knowledge of God to the Gentiles, but at the same time they have a knowledge of the law imparted by their moral consciousness. Both, of course, are darkened by sin, but even their remnants are sufficient to make them inexcusable before God. The retarded knowledge of God punishes their idolatry, the retarded knowledge of the law punishes their immoral life."

(Sent in by Prof. F. Zucker.)

The Tridentine.

(Conclusion.)

The interruption lasted ten years. In Germany, where in the meantime the religious peace of Augsburg had been concluded, there was no longer any particular interest in the Council, and Julius III was encouraged by the return of England to the Roman Church under the bloody Mary to have Germany exhorted by a legate to follow this example. He died in the same year (1555). His successor wore the triple crown only twenty days, and the next pope, Paul IV (1555-1559), wanted only to know of a conciliar in Rome. He saw the salvation of the Church in the Inquisition; it was still his consolation even on his deathbed. Paul IV's successor, Pius IV, was also averse to a council. But yet he must have thought it wiser to consent to it than to resist longer. Spain and France demanded a new council, and in the latter country they were already discussing a possible national council. But this had to be prevented at all costs. Therefore Pius IV fixed the reopening of the Trent Assembly for Easter 1561. But it could not take place until January of the next year. Then it took place with great pomp. 110 Prela

The bishops of Reggio, dressed in "great suits," accompanied by their officials, priests, and theologians, entered the church amid the thunder of cannons and the ringing of bells, passing between two rows of soldiers. The Bishop of Reggio preached on the authority of the Church and the power of the Conciliar, intending to prove it by saying that the Church had substituted Sunday for the Sabbath and had abolished the circumcision instituted by God. These, to be sure, were poor proofs. But the Church of the Pope knew how to assert its arrogated position of power even now. There were two great difficulties in particular to be overcome at first. One was the old question whether the Council was under the authority of the Pope, which many, even influential members of the Assembly, did not want to admit. The other was whether the Council now opened was a new one or, as they wanted in Rome, the continuation of the previous one. The first difficulty was avoided by introducing all resolutions with the formula "at the request of the legates," that is, without referring to the pope by name; the second by bringing up for discussion, without giving an answer, a subject that had not yet been discussed at previous assemblies, the index of forbidden books, about which much could be discussed without much being decided.

This matter may serve here as an example of how Rome has gone ever more valiant in its presumption. Around the year 500, Pope Gelasius published a list of books that were considered heretical. The faithful were to learn by this that the Church condemned these books. Later, a serious warning was added to the index: whoever reads a heretical book and knows that it is such, commits the sin of wilfully exposing himself to temptation. This is already something more than pastoral care. Towards the 12th century it became the custom to put heretics and their books under an excommunication curse. Still later the reading of heretical books was punished with excommunication, as, for example, by Leo X. the reading of Luther's books. Paul IV, however, placed on the Index not only the actual "heretics," but also the writings of all those who expressed the least doubt about the rights and claims of Rome. He declared it heresy to believe that the pope could be bound by an oath.

But was not the revision of the Index in itself a questioning of papal authority? Of course; but the pope knew how to help himself here too. He expressly gave the bishops of the Council permission to read the books placed on the Index by Paul IV. This, of course, was felt to be an encroachment on the dignity of the Council. But one accepted it and did not know what to do with the index of the violent Paul IV. They thought it went too far, but dared not exempt any of the banned books. This will also

This is understandable when one learns, for example, how Bishop Contarini made the matter easy for himself. He asked: "Is it not better to forbid a thousand works that do not deserve it than to allow one that does? Are books so rare that one must be careful not to ban too many?

The consultation of the index was a means of information also for another matter. For the Emperor's sake, the Protestants had to be invited. Thus they were invited as writers who would have to be heard before their books were put on the Index. At the Emperor's request, free passage was also granted, at first to Protestants from the German Empire. In the last paragraph, however, this freedom was extended to all countries and places where people professed with impunity doctrines which were in conflict with those of the Church. But by the one word "with impunity" the escort became worthless for all the countries where the Inquisition existed. Thus one took with one hand what one had given with the other. This happened at the behest of some, especially Spanish prelates, who feared that some already incarcerated victim of the Inquisition might make use of this escort in order to escape. That the Protestants were not expected, nor wanted, goes without saying.

Some significant theological achievements of this period may serve to characterize the Council and Rome. France, Bavaria, and also the Emperor Ferdinand had demanded the granting of the lay chalice. The matter was first brought before the College of Cardinals, and one of them said that if the French were ill, that was no reason to give them a cup full of poison as a medicine. The French envoy then asked whether the bishops of the first centuries had been poisoners, and received the answer that the communion cup was a poison cup for all who considered it necessary. For this meant denying, contrary to the opinion of the church, that the body of the Lord was perfectly contained in the bread. At the Council, however, where the demand for the lay chalice was nevertheless insistently asserted, one said: "These people certainly want to become Lutherans with the permission of the Council.

The proof of the Mass was an infinite trouble; it had to be admitted that it could not be furnished from Scripture. Therefore many prelates were inclined to abandon the drafting of doctrinal articles on this question. They said that it was a bad thing to accustom the heretics to ask for reasons instead of only accepting decisions. In this way, however, they had made things very convenient for themselves.

Also for the priesthood no satisfactory proof was to be found. So one was content with the following: "In all religions the ideas of sacrifices and those of a priesthood appointed to offer them have always been intimately connected according to God's will. Since now in the

If the Church has a sacrifice, the Mass, there must necessarily also be a priesthood." But the proof of the sacrifice of the mass is just as bad. On what ground, then, does the priesthood rest?

Something very special was done in the negotiations about marriage. The many ordinances of the Church concerning forbidden marriages had the effect that almost all marriages were voidable. Parents who had been married for twenty years could not be sure that their children were legitimate; it also happened that individuals were declared bastards after the death of their parents. With this was then connected the mischief of the many papal dispensations. It was therefore proposed that the number of impediments to marriage should be reduced as far as possible, and that it should be declared that even the pope should not be allowed to dispense from them. "How," cried then the Dominican Valentino, "are dispensations to be abolished? Did not the Apostle Paul himself say that the ministers of the Church are the dispensers of the mysteries of God?"

Almost all doctrinal negotiations brought embarrassment to the pope and his legates. But other things were much more troublesome to them. The Emperor had submitted twenty proposals for reform, and had complained above all that the resolutions came ready-made from Rome-it was a familiar saying that the Holy Spirit came in skins from Rome to Trent-that the legates alone had the right to make proposals, that the Italian prelates formed a papal party. But the Spanish and French bishops insisted that the primacy of the bishops over the priests was divine and not papal right. The emperor's demands were most inconvenient, and the bishops' claim, admittedly founded only on the negative side, did not unobjectionably break through the whole Roman system. This question in particular was negotiated with much vehemence and passion. There were not only bitter speeches, but also violence. The anger was also shared by the entourage of the Council Fathers, so that they once got into a scuffle in which many people were wounded and several killed. The only way to control the violence was to take away the weapons of the servants of the fathers. All these circumstances aroused the most lively desire that the Conciliar should come to an end, and the pope did his utmost to attain this end. He had considerable sums of money sent to the French king so that he might, among other things, forbid his bishops to insist on the divine right of their state; his attention was also drawn to the fact that the bishops might also use their increased power against the secular authorities. With the King of Spain, whom he praised as the only prince who was as the others should have remained, he made an agreement by which the latter was induced to command his bishops to desist from their demand, which was so burdensome to the pope. The after the death

The new head of the Council, Cardinal Morone, who had been appointed by the previous chairman, the Cardinal of Mantua, travelled from Trent to the Emperor at Innsbruck as soon as he had taken up his office, that he would obtain from the pope everything that was considered necessary for the welfare of his states, he knew how to persuade him to renounce his proposals for reform and to refrain from going to Trent himself, which would have been particularly annoying to the pope. So the latter had now won the game, and everything drifted to a conclusion. In the last session, which lasted two days-December 3 and 4, 1563-the regulations concerning the cult of Mary and the saints were proclaimed, and everyone was glad that the great council had ended happily. In the course of time it had **also** been achieved that the Council was regarded as a continuation of the first assembly in Trent; one had become accustomed to the complete dependence on Rome, for which especially the Jesuits Salmeron and Lainez had strongly advocated. The Pope, however, knew how to eliminate all danger that might arise from the Conciliar decrees with Roman prudence. He confirmed them, but at the same time issued a bull by which every other interpretation of the decisions was forbidden except that which would take place through the pope and his delegates. 1

The Council of Trent was a struggle not for truth, but for precedence and worldly advantages between the pope on the one hand and the princes and bishops on the other. The battle was also waged with worldly weapons. Above all, the pope saw to it that the Italian bishops devoted to him were always in the majority. When danger threatened, he sent the necessary number to the Conciliar. If anyone made a disagreeable remark, he was reprimanded. "We do not do here what we want, but what we are allowed to do," wrote the Bishop of Astorga. Once, during negotiations on reforms, the Bishop of Verdun remarked, "A fine reformation that!" whereupon the legate called him an impudent, frivolous man, a knave. A Spanish bishop, Avosmediano, asserted that the collaboration of the pope was not absolutely necessary in the installation of bishops. "Then," says the papal historian Pallavicini, "some of the prelates were carried away by true or feigned zeal to cry, 'Out with him!' Others cried: 'Anathema!' From all the ropes insulting shouts were heard, while others sought to cut him off by shouting or whistling." Thus, in the name of the pope, was the liberty granted to the Conciliar at the opening. But if one knew no other means of furthering his ends

1) The pope forbids: ullos commentarios, glossas, annotationes, scholia ullumve omnino interpretationis genus super ipsius concilii decretis quocunque modo edere.

the unimpeachable authority of the pope had to help out. Sola fide, says the Bible-believing Christian on the basis of the Word, and thus gives all honor to his Lord and Savior. Salva semper, the Romans always say, and thus ascribe all power, even that of breaking the Scriptures, to the pope.

We know also of instruments of the pope who were at last ashamed of the part they had played. When the Cardinal of Mantua, the leader of the Council in its third period, was commissioned to negotiate personally with the Emperor, he refused, and six days before his death declared to the Pope in a personal letter: "he was tired of making promises to the envoys and bishops over and over again, which he saw would not be kept, and which, to all appearances, he had never intended to keep. He was ashamed for himself and for the Holy See of these endless dodges, and trembled for the future of the Church, since it persistently rejected all the reforms which Europe, with its princes at its head, loudly demanded of it. Now that he sees his end approaching, he takes God as a witness for the purity of his intentions and only regrets, against his conscience, to have taken part in so many efforts for the maintenance of the abuses". The Legate Scripandi, who also asked for his dismissal, expressed himself in a very similar way, and the theologian Pedro de Soto wrote to the Pope on his deathbed, expressing his remorse that he had fought against his conviction the jus divinum of the bishops.

But how is it to be explained that such men, who to a certain extent at least meant honestly and well, allowed themselves to be captured in this way? At the Council, some of them also made a beautiful profession of the truth. In the negotiations about tradition, Bishop Nacchianti wanted to know nothing but the Scriptures; in the Gospel was found all that was necessary for salvation. The Archbishop of Siena and seven others, in the negotiations on justification, attributed everything solely to the merit of Christ and to faith. The above-mentioned Cardinal Polus, in a letter, had called the doctrine of justification a precious stone which had now been brought to light again, and spoke of "this holy, fruit-bearing, indispensable truth." He further wrote: "The gospel is nothing but the happy news that the only begotten Son of God, clothed with our flesh, has satisfied the righteousness of the eternal Father for us. He who believes this enters into the kingdom of God. He enjoys universal forgiveness. He becomes a spiritual creature from a carnal one, a child of wrath from a child of grace; he lives in a sweet peace of conscience." How is it to be explained that none of these men yielded to his better knowledge, but that all of them nevertheless remained in the bondage of the pope? This has no

The reason for this doubt is that they did not know themselves to be bound first and foremost to the Word, and that they placed the "church" higher than it. Whoever wants to hold absolutely to any human principle, such as that of the external unity of the church, etc., for him truth loses its power. This is what the aforesaid participants in the Tridentine Council teach us, and thus give us a sad and warning proof of the word of the prophet: "Yes, according to law and testimony. If they do not say this, they will not have the dawn," that is, the right knowledge with its comfort and peace.

Ecclesiastical contemporary history.

I. America.

This year's Missouri Synod preaching candidates. This year 62 students have graduated from St. Louis and 15 from Springfield. The number of this year's candidates for the preaching ministry is 77. 112 candidates were desired (with the addition of four vocations received earlier). The fields of work for which no candidates were available will for the most part have to be temporarily supplied by theological students. F. P.

Chiliasm in the Iowa Synod. In the "Kirchliche Zeitschrift", published by the Iowa Synod, F. Deindörfer writes about the previous position of the Iowa Synod on Chiliasm: "A kind of confession was wanted by that assembly" (of 1858, at which Gottfr. Fritschel dealt with Chiliasm and whose members - as Deindörfer says - were "almost all adherents of Chiliasm"), "namely, a confession of what kind of 'Chiliasm' existed in the Synod and found representation and should have the right to exist and be represented in its midst. For this the Synod has opposed from the beginning of its existence, and does to this day, that these points in the doctrine of the last things should be denounced as heresies, should be held to be apostasy from the confession of the Lutheran Church, and adherents of the same should be treated as apostates from the right faith and confession. She treated them, and still treats them, as 'open questions' about which members of the church may differ in their convictions, notwithstanding the unity of faith and confession. ' Of this position of hers she declared herself definitely and distinctly at her meeting at Madison, Wis. in 1875, and again at that at Maxfield, Iowa, in 1879, and has not retracted from it since." (Vol. 25, p. 98 f.) That also in the future the chiliasts in the Iowa Synod could not be satisfied with mere toleration, but would have to claim full authorization, Deindörfer thus speaks of this: "I am not, however, of the opinion that those doctrines which one used to summarize under the not very appropriate name of 'Chiliasm,' about which one has not yet come to any unanimous recognition from Scripture in our church, which are also still of no particular importance for practical life and work - that those doctrines should be put in the foreground and

should be made the subject of public preaching. On the other hand, however, I do not think it right that they should be kept almost entirely silent, that they should be, as it were, hushed up, as if those who are convinced of their scriptural validity no longer had any right to stand up for them, or as if there were reason to be ashamed that the synod ever stood up for its rightful place in the church and allowed itself to be reviled and blasphemed because of it. It is, after all, a matter of pieces of the divine word and of the right understanding of them, which will be of importance for the future of the church of God; but the divine word must be dear to us in all pieces, even in those which concern more the periphery than the center of the truth of salvation, and in which the church has yet to struggle for a consensual understanding. It is not without value whether one thinks one way or another of the conversion of the Jews, of the Antichrist, etc., has this or that conviction, and understanding is not furthered by silence. Or should one be afraid to give expression to one's conviction gained from God's Word, because perhaps now the great majority in the Synod no longer share this conviction, but follow the traditional tradition, as it at least appears to do? That would be terrorism on the one hand and cowardice on the other, from which God preserve the members of our Synod. It must never come about in our Synod that members who, in the doctrine of the conversion of the Jews, of the Antichrist, of the first resurrection, of the millennial kingdom, have gained a different conviction from Scripture than the conventional 'antichiliastic' one, provided they remain within the bounds of the Lutheran confession, must be afraid to openly express and advocate their conviction, even if they would stand quite alone with their conviction. This would no longer be the old Synod of Iowa, in which such members with their convictions would at most be tolerated and, so to speak, would have to cower." (Op. cit, p. 99 f.) In the number of the "Kirchliche Zeitschrift" before us, Deindörfer, who will continue his articles, treats particularly of the conversion of the Jews, of which he thus writes: "Now by the conversion of the Jews is not meant that at all times some will be converted and incorporated into the church of Christ, but that the remnant of the people scattered among many nations will turn as a people, as a nation, to Christ and his kingdom before the end of this course of time, that they as a people will recognize their terrible sin committed against their Messiah, repent, turn to him in faith and be incorporated into his kingdom of grace on earth, in other words, that the people of the Jews will still become a Christianized people. This is also connected with the hope that the people who have been scattered in all lands may and should return en masse to the land of Canaan and gather there, from which they were cast out because of their terrible apostasy, since the two are almost always connected in the prophetic passages dealing with Israel's conversion, as we shall see. We do not mean that every single Jew will turn to the Lord and return to the promised land. It will remain true here also, 'Faith is not for everyone.' But a mass conversion and a mass return the word of the prophets holds out a sure prospect for the still deluded and scattered people, as we shall see. Whether the movement of the last few years, which calls itself 'Zionism,' stands in any relation to the fulfillment of the divine promise, only the course of it can reveal. It is, after all, worthy of attention, although at first it pursues only national aims." (op. cit., p. 101 f.) Further on Revelation 11, 1-14: "I interpret

not in this revelation of God; he who has a desire to interpret may follow the desire. This much is certain, and this is what matters to us here: When the Antichrist will appear at the end time and lead his rule, then Jerusalem will be built up, a temple of God will be in the great city, in which the worshipers of the Lord will gather, God will give special witnesses to his people, through whom and in whom he shows himself glorious towards his enemies, through whom he also strengthens and protects his people. So the people of Israel will be converted according to Rom. 11 and will also have returned to the land of their fathers and will already have prepared a home for themselves there. Jerusalem, the great city, will then again be the center of the land and the people." (Op. cit., p. 113.) - Quite unexpectedly, the "Ecclesiastical Magazine" gives a new coat of paint to the old, seemingly faded chiliastic heresies of the Iowa Synod. For the opponents of chiliasticism within the Iowa Synod it follows that false doctrines do not want to be hushed up, but to be ceaselessly combated with God's Word.

F. B.

How does General Convention differ from General Synod? "The Lutheran" writes in an account of the General Synod assembled in Des Moines, Iowa: "A Presbyterian pastor welcomed on behalf of the Ministerial Union of Des Moines. Everybody was remarkably cordial. Luther and his followers were superlatively praised. In a few things one sees a marked difference between the General Synod and the General Council. In the former it is deemed proper to cheer, clap hands, laugh loud, etc. (some object, but not enough to stop it). Speakers are introduced with many a flourish - even if well known." According to this, the difference between Council and General Synod would be in external things. Nor is there any essential difference: both must be denied confessional fidelity.
F.B.

General Synod. The Lutheran says that the last meeting of General Synod at Des Moines, Iowa, is evidence that this church body is returning more and more to the faith of the church of the Reformation. The ministry, he said, no longer draws its theology from Old England or New England, but from truly Lutheran books. We would be very happy if the "Lutheran" were right. The following, however, should be noted in order to assess the state of affairs in the General Synod: We must not think that the General Synod has hitherto been lacking only in this or that piece, for instance, in the doctrine of baptism or of the Lord's Supper. The pity lies much deeper. The great mass of General Synod preachers do not know what Christianity is. They lack the knowledge of the gospel. They speak of "gospel" as if it were a sum of rules of life. There is much talk of "conversion," "outpouring of the Holy Spirit," etc., but the essence of conversion is not the faith of a poor sinner in Christ, but the improvement of life. An unmistakable sign that the General Synod lacks the knowledge of the gospel is the fact that the General Synod gets along so well with the lodges. As long as a church body gets along well with the lodges, which want to lead people past Christ into heaven, the gospel of Christ crucified has no power in it. In general, all the differences that divide the Lutherans of America are due to the fact that they are not one in the gospel. If we Lutherans of the Americas want to negotiate fruitfully with one another in "free conferences," we must leave aside deaconesses, ordination, educational problems, etc., and act on them,

How a man is saved. If we become one in this, that a man is saved not by his own works, but by faith in Christ, all is gained. F. P.

False Doctrine in General Synod. In the number of May 9, "The Lutheran World" p. 6 writes: "The Saviour says: 'No man can come to me, except the Father which hath sent me draw him.' The apostle (?) says: 'It is the Spirit that quickeneth.' God must animate with spiritual life. But we must not believe that man can do nothing for his own salvation. Grace must not be thought to be a certain supernatural effect, bringing about a change in man's moral nature, while his own efforts contribute nothing. There is a sense in which it is true that man can do nothing without God. But it would be accusing God of contradiction to say that he gives man means and motives to religion, while he does not provide him with the ability to use the one and the receptivity to the influence of the other. Yes, while the Holy Spirit is at work in the soul, man himself must not be idle. He must cooperate with God in setting the machinery in motion." - That the "Lutheran" General Synod is in so many pieces similar to the sects, has its ultimate reason in the fact that it drives and knows the article of justification so little. F. B.

Schleiermacher and the Unirte. The "Magazin für Evang. Theologie und Kirche" (Magazine for Protestant Theology and Church) says in an attack on "L. u. W." by Schleiermacher: "That Schleiermacher would not have subscribed to every doctrine of the Missourians, and probably also to many doctrines of many Christians, we know. Nor is it at all necessary. Among right-thinking people this is certainly no reason to declare his doctrine discredited. That Schleiermacher's view of Christ differs in some respects from that of orthodox church doctrine is likewise not to be denied. But it is equally undeniable that Schleiermacher, like Luther, held the Gospel of John to be the true, tender main Gospel and constructed his image of Christ according to it. The center of his faith and teaching was communion with Christ. Everything flows out from Christ, everything flows back to Christ, everything weaves, lives and is in Christ. - Christ is the Alpha and Omega of all Schteiermacher's sermons; he is indeed the First and the Last, the Living One from eternity to eternity. He does not want to know anything about anyone who does not want to miss anything about Christ: but anyone who knows something about Christ, he also wants to know about, and he gladly acknowledges him as a brother in Christ, even if he still lacks much in the living knowledge of Jesus Christ.' 1) In a sermon he once exclaimed: 'No, I would not want to live without this fullness of vitality and joy that the existence of the Savior gives us! And even in his last hours he strengthened himself with his own for the atoning death of Christ by partaking of Holy Communion. It is significant that to the Missourians this preaching of Christ and teaching of Christ is considered disreputable." (Jahrg. 29, p. 44.) Further: "In order to summarize Schleiermacher's inner position, I will only mention that in the last minutes of his life, after he had said the words of institution, he said to himself and his followers, after he had administered the Lord's Supper - though in a way that was not very agreeable to the Missourians -: 'I insist on these words of Scripture; they are the foundation of my faith.' He concluded with the benediction, and with the words, -In this love and communion are

1) Cf. Nebe, Geschichte der Predigt, vol. 3, p. 20 ff.

we one.' With this he breathed out his soul." (Op. cit., p. 45.) - The Unirte thus praise both the doctrine and piety of the Union theologian and father of Modern "scientific" theology. But as far as Schleiermacher's doctrinal position is concerned, he was not only wrong in principle, in that he wanted all doctrines to be derived from Christian-pious feeling, but in his speculations he also arrived at results which overturned the fundamental truths of Christianity. A few passages may find room here for this. In his "Speeches" Schleiermacher says, note 121, that in his "Speeches" and in his "Doctrine of Faith" he seeks to show "how even the most imperfect forms of religion (e. g. polytheism) are nevertheless of the same kind. Further, note 132: "And so it will remain that in all religion love is already effective from the beginning, and all going out to the perfect in religion is only a continuing purification of love." Essentially, then, according to Schleiermacher, all religions are the same, and Judaism, Mohammedanism, and Christianity stand, as he especially tries to show in his "Doctrine of Faith," on the same stage of development. Of Christ, Schleiermacher says in his "Glaubenslehre" I, p. 81: "The appearance of the Redeemer in history, as a divine revelation, is neither something purely unnatural, nor something purely unreasonable. But regardless of this, it would also have to be asserted that even the strictest view of the difference between him (Christ) and all other men does not prevent us from saying that his appearance, even as the incarnation of the Son of God, is something natural." Christ, according to Schleiermacher, is only the highest echelon of the natural. Accordingly, Christian doctrines are nothing to him but the highest echelon of the rational. Schleiermacher writes, "Glaubenslehre," I, p. 84: "Therefore, there is indeed something super-reasonable in the Redeemer and the redeemed."... But if we also set the highest difference between this super-reasonableness and common human reason, then this super-reasonableness can never be set up as such without coming into contradiction with itself. ... Since reason is then wholly one with the divine spirit, the divine spirit itself can be thought of as the highest elevation of human reason, and the difference between the two as abolished." Further, p. 85: "The truth of the matter, therefore, is this, that all Christian propositions are super-reasonable in one respect, but in another they are also all reasonable; but they are super-reasonable in the same respect in which everything experiential is also super-reasonable, just as it is then also an inner experience to which they all go back, namely, that they are based on a given and without this could not have come into being by derivation or composition from generally recognized and communicable propositions." Schleiermacher repeatedly emphasizes in his "Speeches" and in his Dogmatics that even a pantheist who denies the personal God can be truly pious and religious. Of the pantheist Spinoza Schleiermacher writes in his "Reden," p. 47: "Sacrifice with me reverently a curl to the manes of the holy outcast Spinoza! To him the spirit of the world pervaded, the infinite was his beginning and his end, the universe his only and eternal love; in holy innocence and deep humility he reflected himself in the eternal world, and watched as He too was its most amiable mirror; full of religion was He, and full of holy spirit; and therefore He also stands there alone and unattained, master in his art, but exalted above the profane guild, without disciples and without citizenship." The Old Testament Schleiermacher holds "to dogmatics as a superfluous authority" (I, p. 147.). Genesis 1 and 2 report

no history (I, p. 332). The conception of the devil is "attitudeless" (IS. 209). The narratives of Abraham, Lot, Jacob, of the calling of Moses and Gideon, etc., bear the stamp of saga (I, p. 202). "To ascribe mercy to God is more suited to the homiletical and poetical sphere of speech than to the dogmatic." (I, p. 475.) "When his time is fulfilled, every one is born again." (II, p. 253.) "The Holy Spirit is the union of the divine essence with human nature in the form of the common spirit animating the whole life of believers." (II, p. 293.)-It is easy to prove that Schleiermacher does not leave standing even one specifically Christian doctrine. Look up his "Speeches" or his "Doctrine of Faith" wherever you will; everywhere you come across fundamental, rationalistic heresies. In short, Schleiermacher's teaching is nothing. The same is true (even apart from Schleiermacher's lax views on marriage and his relationship to Henriette Herz and Eleonore Grunow, whom he advised to divorce her husband in order to marry her himself) of Schleiermacher's piety, at least in the piece especially praised by the "Magazin für Evang. Theologie und Kirche. About Schleiermacher's last hours we have the report of his widow, in which it says among other things: "On the last morning his suffering became visible. He complained of a violent inner fire, and the first and last lamentation came from his breast: 'Alas, O Lord, I suffer much.' The full death-strings were coming on, his eye was broken, his death-struggle was fought. Then he put his two fore-fingers to his left eye, as he did when he was thinking deeply, and began to speak: 'I have never hung on the dead letter, and we have the atoning death of Jesus Christ, his body and blood. I have always believed, and still believe, that the Lord Jesus gave the. I have always believed and still believe that the Lord Jesus gave the Lord's Supper in water and wine.' (He had been forbidden wine by the doctors.) During this time he straightened up, his features began to revive, his voice became pure and strong. He asked with priestly solemnity: 'Are you also one with me in this belief that the Lord Jesus has also blessed the water in the wine?' To which we answered a loud yes. 'Then let us take supper, you the wine and me the **water,'** he said very solemnly. But... ...quick, quick; let no man offend at the form.' After the necessary things had been brought, while we waited with him in solemn silence, he began to speak a few prayerful, introductory words to the solemn act, with transfigured features and eyes in which a wonderful radiance, yes, a higher love-glow, with which he looked at us, had returned. Then he gave the bread first to me, then to each person present, and then to himself, saying aloud to each the words of institution: "Take and eat," etc.; so loudly did he speak that all the children, who were kneeling listening at the door of the next room, heard it clearly. In like manner he gave the wine, with the words of institution fully pronounced, and lastly, after he had again spoken the words of institution to himself, the **water.** Then, -On these words of Scripture I persevere; they are the foundation of my faith.' After he had pronounced the blessing, his eyes turned once more to me with full love-then: 'In this love and fellowship we are and remain one.' " (Frank, Geschichte und Kritik der neueren Theologie, p. 63f.) - Now if piety is obedience to God's clear word, this celebration of the Lord's Supper by Schleiermacher, admired by the Unirthers, does not testify to true piety, but to rapture and sacrilege. The Unirites are bribed by the Christian phrases in Schleiermacher's writings, which they consider to be full-fledged Christian doctrines, and by the Socratic celebration of the Lord's Supper.

Schleiermacher's piety, which they admire as genuine Christian piety. Habeant sibi! Not to Schleiermacher's theology and piety! F. B.

"The Orthodox Catholic Church in the U. S. A." This is the title proposed by Rev. Oberly in the "Churchman" to Episcopalians. He writes: "There is general dissatisfaction with the present misleading name, and enough compelling reasons have been given why it should be dropped. There is also a widespread desire for the adoption of a name which will adequately express the claim that we are a Catholic Church according to our confession. But weighty reasons have been advanced against all the names proposed. The Oriental Church asserts her orthodoxy in her title, and is content with that. The Roman Church claims sole Catholicity, but in her zeal for the Pabbacy she limits her generality by the descriptive term 'Roman.' We can present incontrovertible evidence of our Catholic and apostolic origin and provenance, and our name should express this character of the Church. We can also prove that we hold and teach the Orthodox faith; if we did not so hold and teach, we would have no reason for our existence. Our Orthodoxy distinguishes us, as from Romanists, so also from Protestants. Rome is Catholic, but Roman, and therefore sectarian, and in many respects not orthodox. A Protestant denomination may be orthodox, but it is certainly not Catholic. We are both Orthodox and Catholic, and our name should indicate both claims upon which we base our right to exist. If we are not Orthodox, we are no better than the Roman Church. If we are not Catholic, we are no better than a sect. 'Orthodox Catholic' fully expresses our position." - As soon as the "Churchman" realizes the meaning of the expressions "orthodox" and "Catholic," he will himself see that neither title can be attached to Episcopalians. They would be orthodox if their doctrine conformed in all points to Scripture. But how far the Episcopalians are from this goal is evident not only from the various heresies to which they pay homage, but also from the fact that they have accepted into their fellowship the false teacher Briggs, who has been publicly pilloried. The title "Catholic," however, does not belong to any visible particular church, but only to the invisible church, because only this and no visible community includes all Christians. If, therefore, the Episcopalians were to attach this title to themselves, it would be an impudent, ungodly presumption, which they ought to leave cheaply to the Antichrist at Rome. But the Episcopalians can no more prove that they are orthodox from the "incontestable proofs" of their apostolic origin than the Jews can prove their sonship with God from their carnal descent from Abraham. A man is apostolic not because he has been ordained by an apostle, but because he adheres in all things to the apostolic faith, which the Episcopalians cannot boast of. On the basis of this fact, therefore, we must not only deny the Episcopalians the title of "orthodox Catholic," but also, as "The Churchman" quite rightly concludes, the right to exist. F. B.

Doctrine of Inspiration and "The Churchman". "The Churchman" reports that M'Intosh, in his paper "Is Christ Infallible and the Bible True?", attempts with great erudition to show that the Bible is infallible and true, not merely in its doctrines of faith, but in every point, and remarks: "This strikes us as bibliolatry and as calculated to do the cause of Christianity in--

jury, if it should come to be regarded as the authoritative expression of Christian thought." The divine truth of the absolute infallibility of Holy Scripture, which is clearly attested in Scripture, is thus presented by the "Churchman" as a doctrine dangerous to the Church and to Christianity. It is the devil, then, who speaks through the "Churchman" and, as in Paradise, seeks to make man believe that God, with his truth, is man's enemy, but Satan, with his lies, is his true friend. F. B.

Particular redemption of the Presbyterians. "The Presbyterian," June 19, writes: "If it were asked, 'Did Christ die for all men?' a proper query, in return, would be, 'Which question do you want answered first?" for really two questions are asked. How so? Because the little word 'for' is ambiguous, and has a twofold significance. If it be meant, 'Did Christ die for men,' in the sense of making an atonement sufficient for all men? the answer must be, 'Yes' (1 John 2, 2). But if it be meant, 'Did Christ die for all men in the sense of intending thereby to save all?' the answer must be, 'No,' for some will be lost (Acts 1, 25. Rom. 2, 8. 9. 2 Thess.. 1, 9)." - Here, then, it is expressly denied that Christ, by his suffering and death, intended to make all men blessed. Christ paid a ransom that was sufficient for all men, but he only wanted it to benefit some, not all. Christ is said to have died "for" all men, without wanting his death to benefit all, since many are lost! It is obvious that this attempt to justify Calvinism and to prove it with Scripture only leads to new blasphemies and distortions of Scripture and to obvious nonsense. This will not change until the Presbyterians abandon rationalistic reasoning and inference in theology and heartily condemn the product of their previous rationalism, Calvinism. In a good cause it is easy to fight; but in an evil cause even the most sagacious becomes a fool. F. B.

The Doctrine of the Trinity and the Congregationalists. When asked if the Trinity could be spoken of as "God the Father, God the Son, and God the Holy Spirit," the editor of the Congregationalist replies, "Jesus taught that God was a Spirit and our Father. Jesus was a man, human in every way like us. He declared that the Father is revealed in him, the Son, who does only what the Father does. Jesus said that the Holy Spirit is sent by the Father and the Son, whose unity is perfect. To grasp God, therefore, I must think of Father, Son, and Holy Spirit. In my conception they are not three persons, but revelations of One God, with real differences, which, however, I do not fully comprehend. " F. B.

On the defects of Protestant worship Sheran, a Papist theologian, has spoken in the "Independent." The subject has been taken up and discussed by other papers. Of the hymns in Protestant churches, Sheran thinks, 30 per cent should be deleted, because they lack real poetry. In addition, music is desecrated by arias from operas. As for the sermon, the sensational should be considerably reduced. Also, too much is said and laughed at in Protestant churches. Finally, the churches are much too bare and unadorned. "We believe" - says "The Churchman" - "that this last point is the most important of all." - The real defect in the sectarian churches is, of course, not mentioned by Sheran, namely, that, as a rule, neither the law nor the evan-

The gospel is rightly preached. The law is not, for it is not preached in all sharpness, so as to bring about the knowledge of sin. The gospel is not, for the doctrine of the forgiveness of sins for Christ's sake through faith is becoming more and more a deeply hidden secret to the sects. But here the sectarian churches must begin, if they are to be helped. That the blind papist Sheran did not emphasize this does not surprise us. Of the papist theologians of today, what the Apology says of the scholastics is still true, for example, when it writes: "Of the same faith and knowledge of Christ there is not one syllable, not one title in all the books of the adversaries." (Müller, p. 95, § 47.) F. B.

John Alexander Dowie in Chicago. The following excerpts from a recent sermon by Dowie were published in various papers: "I am Elijah, the prophet, who comes first as Elijah himself, second as John the Baptist, and now third in me, the restorer of all things. Elijah was a prophet, John was a preacher, but in me are united the qualities of prophet, priest, ruler over men. Yes, look at me in wonder. I say it without fearful hesitation. Use that against me as you will, you wretched knaves in ecclesiastical garb. I am the natural and the spiritual embodiment of Elijah, and my third future on earth has been prophesied by Malachi, by my God Himself, by His Son Jesus, by Peter, and, 3000 years ago, by Moses. Let all who believe that I am all these things in full truth stand up." (More than 3000 listeners rose from the 5000 who had gathered in the Chicago auditorium). "I offer you all defiance, you cowards, you dogs. I defy you doctors who kill with poisonous drugs. I offer you defiance to advocates and courts, whom you seek to kill Zion. I offer you defiance against the editors of lying papers, who seek to drive me from my church. I will not cease my work. I am ordained of God to this work. I am the restorer of all things. I offer you defiance." - "Understand well what I mean. I will not be talked into my way of governing. I have come to proclaim theocracy, pure and loud, a government of God, by God, and for God, and I will not rest until all other forms of government are gone from the earth. You talk about your democracy. Oh, come on! I tell you, democracy has been weighed and found too light. 'Government of the people by the people and for the people' - silly talk. I stand faithful to the flag, and want nothing of revolution, but I demand here and now that the name of God be placed uppermost in the Constitution of the United States, and that the supreme power of God over all things be recognized therein." - "Hear then the first message of the prophet: You must pay your tithes and offerings into the storehouse of God. Cursed must ye be, if ye will rob the abundance of his house, by disobeying his will, which he maketh known by Elias. I have come to fight against the service of mammon in all its forms. " F. B.

Of the distress which many youth clubs cause the sectarian churches, "The Messenger" thus writes: "Among our English brethren the question is presently being discussed, 'Is the youth club movement a failure?' From the many and varied discussions there is a sharp difference of opinion. The affirmative side points out that the Youth Society shows a tendency to go forward too independently of the congregation, to elevate its meetings above those of the congregation. The young people behaved as if they were preachers and

The congregation is only there to comply with their wishes and requests. It is stated that many value so highly the prayer hour of the Youth Society before the evening service on Sunday that they leave it to go for a walk, and the like. It is asserted, in short, that the Youth Club weans the young people from the church, and serves to weaken it rather than to truly promote the work of Christ." Associations which strive for union and indifferentism, thus pursuing sinful ends and stepping out of the God-ordained bounds and seeking to do the work of the church independently of the congregation, thus employing sinful means, can only be detrimental to the church. F. B.

Pan-American Bible Study Congress. This congress is to be held in Buffalo from July 17 to 21. From 16 states, 14 religious communities (including Jews) will be present, and papers are to be delivered by 38 speakers. The main subject of the proceedings will be the various methods of Bible study. The character of the Congress is to be "non-partisan, non-sectarian, non-ecclesiastical, and non-polemic." - Again, this is a utopian, impossible undertaking. The method of Bible study is conditioned by the nature of the Scriptures. If in these negotiations it is disregarded that the Scriptures are the inspired Word of God, testifying of Christ, then the only proper basis for an exposition of the right method of Bible study is lacking. If, however, the Congress proceeds from inspiration, then "non-sectarian" and "non-polemic" are out of the question. In theology there is no neutral territory anywhere. Whoever does not want to take a stand for the truth places himself eo ipso in the camp of the enemies of truth.

F. B.

Concerning higher criticism, the "New York Observer" says: "The difii- culty about Higher Criticism is in its *results;* there is no consensus worth mentioning for any long time. One critic is conservative, another destructive. One year brings a theory, the next year dissolves it. The whole mass of Scripture subjects under critical study is in a worse mess than any scientific muddle that we can remember, and each critic is stirring with his own ladle this witches'-broth. Let no one be in haste to swallow it." - This is undoubtedly true. From its fruits it may be seen that the higher criticism is not a daughter of heaven, but comes from the abyss. But higher criticism does not betray its diabolical origin only at the end in its results, but also at the very beginning in its principle. For higher criticism proceeds from the false proposition that sacred Scripture must be understood and treated as the natural product of its time and environment, as the fruit of natural evolution. The miracle, the special divine revelation, and the inspiration are thus denied. In our time there is no lack of those who now and then raise their voices against the sad results of criticism - but only he who holds fast to verbal inspiration is fireproof against criticism itself. F. B.

That even entertainments in church are not able to keep the people in church, is now also admitted by the sects. The Herald and Presbyter writes: "Those who substitute popular lectures for gospel sermons in order to fill the church on Sundays will sooner or later find that they are making a great mistake. If the entertainments cease, church attendance will also cease. One can only rely on the people who come in principle and expect a blessing. It is therefore not well done to turn the pulpit into a speaker's platform and the church into a concert hall." Only

The clear knowledge that the purpose of the church is only to offer the lost sinner the only means of salvation, the gospel of Christ, saves preachers and congregations from great folly and error. F. B.

The vague notions of Christianity that exist in the so-called Christian lands also came to the fore in a school dispute in the District of Columbia. The school board took the position that a "divine providence" could be recognized in the state schools, rc8p. in the books used in the state schools, since, according to a Supreme Court decision, Christianity is the religion of our people. So stand millions of so-called Christians. They regard the recognition of a "divine providence" as sufficient proof of Christianity. That faith in Christ, the Saviour of sinners, constitutes the essence of Christianity is almost forgotten in external Christendom. F. P.

The complaints about the character of the secular press are very justified. But we must not conceal from ourselves that we shall not change the character of the secular press so long as the world remains world. Quite correctly the "Lutheran" says of the secular newspapers, "They print what the people wish to read." The publication of a secular newspaper is almost universally carried on as a business. But the business is to pay. Now if the great mass of the people demanded "a clean paper," in the interest of business such a paper would be produced. But now the great mass of the people demand in the daily paper "public scandals, the popular follies, the crooked and perverse events of life, etc." Thus, in the interest of business, one will offer the world what it asks for. Luther would call the great mass of journalists of our time "the devil's dirty guides" in an eminent sense. And Christians who publish newspapers must be continually on their guard lest they also make business their god, and for the sake of business take part in the general filthiness. F. P.

An Zumuthung. In a circular addressed to the pastors of St. Louis, the pastors (including Lutheran pastors) are asked to preach on "The meaning of the flag" on June 30 in order to contribute to a "revival of civic patriotism. The Circular specifically notes that this call was inspired by "a number of pastors." This characterizes the average American pastor who does not want to beatify sinners by preaching Christ Crucified, but to educate "loyal American citizens." And what kind of "loyal American citizens" do we get? Secular newspapers are not entirely wrong when they claim that the "American pastor" all too often represents the worst kind of patriotism, jingothum. God save the Lutheran Church of America from the ways of the American sects! F. P.

Concerning **the power of faith,** "The Independent" writes: "Our wise and excellent friend 'Dicast' has a somewhat strange conception of faith, which he calls the 'source of all power,' both physical and spiritual, that it was therefore no rhetorical exaggeration when our Lord said that his disciples, if they had faith, could move mountains, and that nothing would be impossible to them. We know something of the nexus of physical forces. We know the physical means by which a physical change is accomplished, and never do we bring it about by mere faith or willing. The most pious hermit cannot, by an act of faith or will, lift even the weight of an ant, much less the weight of a man.

Mountains." - Similar arguments are now often read when it is necessary to reject the pretensions and ravings of Mrs. Eddy and others. The baby is thrown out with the bathwater, and miracles are denied altogether. Faith, Christian faith, is always only that confidence which has a clear word of God for it. All other confidence and faith is a fancy and impotent delusion. But faith which has a clear word of God for itself is infallibly powerful. In itself, however, even this faith is powerless, and of itself it can do nothing. To believe and trust here means to look away from oneself and look to God and his word, and from there expect powerful help. But through the word of God, to which faith adheres, it becomes powerful; indeed, the omnipotence of God itself places itself at its service. That we now no longer walk on the water, raise the dead, etc., is because God has not given us the corresponding promises, and so we cannot draw God's power into our service in these matters. Consequently, only he who believes in no personal, omnipotent God can deny the possibility of miracles. Atheistic pantheism lies at the heart of the modern fear of miracles. This is also true of modern theologians, of whom, for example, Harnack writes: "What happens in time and space is subject to the general laws of motion, and therefore in this sense, that is, as a breakthrough of the natural connection, there can be no miracle

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The Religion of the Naturalists. The "Ref. Kztg." writes: "In his writing 'The Religion of Natural Scientists' the natural scientist Dr. Demmert has set himself the task of testing the correctness of the assertion of unbelief that 'almost without exception all natural scientists and astronomers are absolutely unbelieving' on the basis of facts. The result of this examination is likely to be an unexpected one, not only for the unbelievers, but also for many confessors of Christ. Dr. Demmert has examined the religious position of all important naturalists from ancient times to the present. There have been 300 in all. Of 38 he could not determine the religious standpoint. Of the remaining 262, however, 242 are believers in God in the broad sense, while the other 20 are indifferent and unbelieving. Only five, who belong to the recent past, were materialists hostile to Christianity. In other words, of the 262 researchers, less than two percent were unbelievers, not quite six percent were indifferent, while 92 percent confessed their faith in God. How far the individual researcher leaned more to the right or left cannot always be determined. While many were unquestionably liberal in their religious views, a not inconsiderable per cent were strictly ecclesiastical." - The assertion: "Tres physici, duo athei" is therefore a great exaggeration. If, by the way, a naturalist throws himself into the arms of unbelief, it is not because of the science with which he is engaged (for the heavens tell the glory of God, and the earth proclaims the work of his hands), but because of the wickedness of his heart and the service of sin to which he is devoted and from which he will not desist. Not the book of nature, but the carnal, anti-God sense of the natural man, is the source of the sentence, There is no God. F. B.

Religion and Science. "The Lutheran World" writes: "From time to time one hears of the controversy between science and religion. . . . But such a controversy does not and cannot exist. Religion has to do with the relation of the human soul to God, and between a relation of this kind and science there can be no dispute whatever." - This answer is not sufficient. By religion or Christianity are understood just those,

who assert a conflict of the same with science, the doctrines and truths of Christianity laid down in the holy Scriptures, and what is connected with the same. The correct answer is that which the Lutheran theologians have always given: The infallible God is the author both of nature and all the truths it holds, and of holy Scripture and all its teachings. Nature God created and the Bible God literally inspired. The book of nature contains only truths, and the sacred Scriptures cannot be broken. If, therefore, any theory of any science comes into conflict with any clear word of Scripture, neither nature nor Scripture has erred, but "science" has. It has drawn a false conclusion from the facts of nature, as is so often the case. F. B.

The Flood and Geological Research. Prof. G. F. Wright of Oberlin College, who last year studied the geological formations of Asia with special reference to the facts relating to the Flood, wrote from Jerusalem to a friend: "I have found irrefutable evidence of an extensive inundation of the land to the foot of Mount Ararat, and that this inundation took place after the appearance of man on the earth. Russian geologists have recently found human remains deep **down in** the deposits associated with the flood." - As a rule, geologists conclude from the fact that they have found no remains of men in certain sedimentary layers of the earth's crust, that at the time when these sediments occurred, there were no men on the earth. That one cannot logically conclude in this way, even if no remains of humans were found at all (for some reason the remains could **not have** been brought to light or completely destroyed), is not noticed by the dialectically mostly badly trained geologists. Even when they come across facts like the above with their noses, they seldom come to their senses from the intoxication of theory that holds them captive. F. B.

Prejudice in matters of religion. The Chinese Wu recently said in a speech: "We are easily led by prejudices in matters of which we know nothing. Some people have a prejudice against snakes. They consider all of them poisonous and stay away from all of them. The naturalist takes pains to seek out their loopholes. He realizes that while some are poisonous, most are harmless. In time he knows how to treat even the poisonous ones. Now if the naturalist can overcome his prejudice against snakes, there is no reason why we cannot overcome our prejudice against other races and religions." - All educated despisers of Christianity argue similarly. Even "The Independent" subscribes to Wu's propositions. - Just as the unionists and indifferentists within Christendom maintain that each denomination has its justification, its special merits, so the despisers of Christianity declare: One religion is about as good as the other, and if the Christians condemn the heathen religions as false, this has its reason in blind prejudice against other races and religions. But as far as the Christian religion is concerned, in it every prejudice against different sexes and races is abolished, for in Christ Jesus there is neither male nor female, neither bond nor free, neither Jew nor Greek, neither Chinaman nor Teuton. According to the Christian religion, all men without exception are loved and redeemed by God, and the gospel is to be preached to all without distinction. As for the pagan religions, however, Christianity regards them all without exception.

as serpents, and indeed as poisonous serpents, which can only corrupt men and lead them to hell. And this is not because of an unintelligent prejudice, but because all heathen religions without exception lead to the soul-murdering doctrine that man becomes righteous before God through his own works and penances. This doctrine, however, comes from the old serpent who seduced Adam and Eve in Paradise. The position of Christianity in relation to paganism is therefore not based on blind prejudice, but on a clear judgment according to the standard of truth. But as far as Wu's position toward Christianity is concerned, it does have its basis in prejudice, namely, in the prejudice of the natural heart, which loves darkness more than light, and whose disposition is enmity against God. This prejudice, too, is of such a kind and so deeply rooted that it cannot be lifted by our own strength, as Wu thinks, but only by the enlightenment of the Holy Spirit. F. B.

II. foreign countries.

Unity of Faith between Missionaries and the Home Church. As is well known, the Breslau Synod, through its High Church College, objected to the Leipzig Mission College granting the Frankfurt Missionary Society the right to vote in the Leipzig Mission, since the Frankfurt Lutheran Church had lost the character of a Lutheran church through its subordination to an independent church regiment. Now the Leipzig missionaries in India have also taken the floor in the matter. They have addressed a collective letter to the Breslau Oberkirchenkollegium, in which they express the hope that the "mutual efforts" will succeed in averting the "threatening rupture". The Breslau "Kirchenblatt" of March 31 printed this letter and then emphasized the necessity of the unity of faith between mission and home church in the following way: "The missionaries do not merely go out on behalf of the mission leadership. Through their ordination in the home church, they are at the same time messengers of that very church. But that is precisely why it is so absolutely necessary that the associations involved in the missionary work also emerge fully and completely from the soil of Lutheran churches. Only then do the messengers outside know themselves to be one with the church at home. Can this beautiful, intimate relationship between missionary and home church exist if this church is no longer itself a Lutheran church that is faithful to the confession? If the home church authorities who ordain the missionary do not themselves stand on the same confessional ground? If the missionary, on his return home and at the mission feasts which he celebrates, must first ask: Is the Lutheran or the Reformed confession authoritative for this congregation? Do my fellow preachers stand on the Lutheran, unirreformed or reformed standpoint? This is what compelled us to protest against the Frankfurt suffrage. That is what we wanted to testify to the Leipzig mission and what we must demand as the basis of serious common work. Nothing else. It has been assumed that we had other intentions, that we wanted to separate ourselves from the Lutheran regional churches at all costs and pursue only 'free church missions. But whoever carefully reads the letters of our Oberkirchenkollegium, which have now been published, will see that not a word is said about this. It is always only this one thing, the unconditional preservation of the Lutheran confessional character of the churches involved, that we demand. The Leipzig Missionary College, on the other hand, believes that the Leipzig Mission as such is not called upon to speak out against the possible intrusion of the Union into the local churches.

Their task consisted only in the proclamation of the true gospel to the heathen. They should not be drawn into the ecclesiastical struggles of the homeland. - Certainly the proclamation of the true gospel to the Gentiles is the real task of a Lutheran missionary society. But, as we have just shown, it can fulfill this task fully only if it **also** adheres to the true confessional character of the sending home churches. And therefore, in the given case, it cannot escape the examination **whether** this character has been lost through the intrusion of the Union. In **the** question of the right to vote, this examination becomes an indispensable duty. For the rest, **it** need not take any further part in the ecclesiastical struggles of the home country. For practical reasons, too, it may carry out this examination in as simple a manner as possible: Is the Lutheran confession publica doctrina in the church in question? Are all church servants committed to it? - That is enough. But then do not weaken the seriousness of this examination by the artificial distinction of a still Lutheran church area within an un-Lutheran general church. This is the point at which agreement must be reached if our church is to continue to cooperate with joyfulness in the Leipzig mission." So far the Breslau "Kirchenblatt". It is absolutely right in its demand that the missionaries sent out have the right and duty to examine whether the home church is still Lutheran or not. But in this the "Kirchenblatt" errs, that it gives a much too external standard for the examination. What is publica doctrina? Not that which a church community still formally obliges its ministers to follow - for who knows what reason - but that which is actually taught in a church community. publica doctrina is the doctrine which is actually in force. It is indeed very convenient to limit the examination of a church community to the examination of its ordination form "for practical reasons". But it is certainly not the right thing to do. There have been people, and there are still such people today, who allow themselves to be committed to the Lutheran confession and in fact teach un-Lutheran in almost all points of doctrine. They teach falsely of the Holy Scriptures, of the Trinity, of the person of Christ, **of** free will, of conversion, of justification, of the Church, etc. Are we now to consider these false teachers and the church fellowship that allows these false teachers to be orthodox and his fellow believers, because at ordination a commitment to right doctrine has taken place and is still taking place? The Lord Christ did not command His Church, "Get you a right ordination form," but, "Teach them to observe all things whatsoever **I** have commanded you." (Matt. 28:20.) Neither saith he, "If ye be committed to right doctrine, ye are my right disciples;" but, "If ye abide in my sayings, ye are my right disciples." (John **8:31.)** F. P.

The Free Evangelical Lutheran Church of Prussia in the German Reichstag. The "A. E. L. K." reports: For a long time, perhaps for the first time ever, special wishes and complaints of the free Evangelical Lutheran Church in Prussia have come up for discussion in the Reichstag. In justifying the motion concerning **the** freedom of religious practice, the Catholic deputy Dr. Pichler, referring among other things to the situation of the Evangelical Lutheran Church in the old Prussian provinces, where it is often called the Old Lutheran Church, stated the following: "It has been said repeatedly that the purpose of this motion is merely,

to express the grievances of the Catholics. This was completely out of the question for us, according to the entire wording of our motion and also according to its tendency. From other quarters, too, the most lively complaints are being voiced. For example, I have here a wide-ranging argument about the conditions as they exist among the so-called Old Lutherans in Prussia. The Old Lutheran congregations complain that they are treated in a very unparochial manner, and that especially in this respect a sharp change in relations has occurred in recent times. There are also some things that I believe would be in the interest of the state itself if they were eliminated. When, for example, the royal government in Köslin decides that a man who was confirmed in the Lutheran congregation of Hanover and who, after moving to Pomerania, joined the Lutheran congregation there, that is, the old Lutheran congregation, is to be counted as belonging to the unchurched state church, then the concepts and ideas really cease to exist. The man has been called upon to pay taxes for the Landeskirche, and the government has informed him that the Hanoverian Lutheran Landeskirche and the Old Prussian Lutheran Church form a unity, so that every Hanoverian is forced to become a member of the Landeskirche as soon as he moves to Prussia. He must therefore, as soon as he comes to Prussia, effect his resignation from the Lutheran Landeskirche, and only then can he be reckoned among the Old Lutheran Church. So a man who has never belonged to the Prussian Landeskirche, and never wished to belong to it, is, according to this provision, to declare his resignation from that church, into which he had never entered, and is then to transfer to a church in which he was born and brought up. And further, gentlemen, a prohibition has come to a pastor of the Old Lutherans that he may call himself an Evangelical Lutheran minister. He has always called himself so, he has even been introduced into his office as such, and all at once he is now forbidden to give himself that title, and that has been upheld even in the face of a reclamation. Gentlemen, I think it is better, after all, that a remedy should be found in these matters." These statements will have surprised many, and many may also have been disconcerted that a speaker at the Centrum should have brought up the gravamen of the Lutherans in the old Prussian provinces. But since none of the 60 or so Evangelical Lutheran delegates had a chance to speak during the one-day debate, the Evangelical Lutheran Church had to rely on a Catholic, the Canon Dr. Pichler. It need not be emphasized that an intervention of the Reich in the ecclesiastical sovereignty of the individual States does not appear desirable, and also for the free Lutheran Church in Prussia the settlement of its complaints will have to be effected by State legislation. In this respect, however, the statement of the Chancellor of the Reich and Prussian Prime Minister, Count Bülow, that he personally is in favor of equal rights for all religious communities, opens up the hope that the longstanding requests of the Evangelical-Lutheran Oberkirchenkollegium at Breslau and its church members for equal treatment will in the future be considered not only in the Landtag, but also by the government. May this hope not be deceived. - As correct as these words are, they are nevertheless evil in the mouth of a follower of the Pope, who condemns tolerance in the Syllabus and also brands the following sentence as heretical: "The Church does not have the power to use means of violence, nor does it have any direct or indirect temporal power. F. B.

Teaching obligation in the Danish National Church. At present there is a powerful opposition to the teaching obligation in the Danish National Church. **The** clergy are committed to the Augsburg Confession. The movement is caused by the reprimand of Father Jensen, who preached in the strictly pietistic fishing village of Harbo-Ore against the eternity of the punishments of hell and in general paid homage to liberal views. Although the bishop and the church council reprimanded him for this and recommended moderation, he still felt urged to continue preaching according to his convictions and was therefore dismissed. This reprimand caused a great stir in the country, especially since the doctrine of the eternity of the punishments of hell is brought very much to the fore in its preaching by a party of the Danish church which is called in short the "inner mission. A protest meeting was now held in Copenhagen against the doctrinal obligation. A clergyman who had voluntarily resigned from the national church on account of his free views introduced it, and asserted that, judged by the Augsburg Confession, the first greats of the Danish church were heretics, and as such ought to have resigned their office. Grundtvig, this "second Luther," placed the Creed above the Word of God revealed in the Bible; Bishop Martensen leaned decidedly toward the doctrine of the return of all things and hoped for the final blessedness of all men; the present Bishop Skat Rordane concedes to biblical criticism, especially with regard to the Old Testament; even the strictly Lutheran-Orthodox, confessional Wilhelm Beck, the leader of the "inner mission," teaches heretically about baptism, claiming that the usual questions about baptism are not addressed to the person being baptized, but to the parents. Is that church doctrine? After Father Jensen had told his tale of woe and shown himself to be a moderate reformer, a very heated debate arose for or against the obligation to teach, and at last the assembly adopted a resolution in which it declared itself decidedly in favor of the abolition of the strict confession and desired the introduction of an obligation formula according to which the clergyman would only commit himself to preach the Gospel according to his convictions. (E. K. Z.)

Harnack's lectures on the nature of Christianity are assessed by the astute, decidedly un-Christian philosopher E. v. Hartmann in Berlin (i.e. a completely unsuspicious witness) as follows: Harnack had simply thrown overboard what had hitherto been known in world history as Christianity. "What comes out of it," writes Hartmann, "is not essentially different in doctrine from the standpoint of a Jesus Sirach, Hillel, Mendelssohn, or modern Reform Judaism. The person of Jesus becomes a gentle, amiable, Volksthümkichen Rabbi whom every Reform Jew can wholeheartedly reclamir as the representative of his tendencies." Very good! Thus people of Harnack's kind, although they want to earn the praise of the unbelievers with their impudent blasphemies, nevertheless reap only scorn and derision from this side as well. (2 Tim. 3, 1-9.)

(Free Church.)

"Why he had to die?" Under this heading "Die christliche Welt" brings a Passion view by the Nitschlianer H. W., in which it says: "Jesus died above all for Himself and not for others. He was a prophet. What he experienced, God interpreted to him. He asked nothing of others, taught nothing to others, but what he himself had experienced and what his Father had interpreted to him. In the days before his arrival in the region of Caesarea Philippi **he experienced the** deepest and most difficult things that people learn. Only strong hearts can bear this knowledge and continue to believe in God. Jesus had a hard time

wrestled until he could carry them. And his fierce word to Peter, who **does not** understand him, still proves the violence of the struggle. In him Jesus learned what the prophets of all times have known: their own happiness and the salvation of mankind is created only through the suffering of the prophet." - The Lord Himself says Matt. 20:28, that He came, not to be served, but to serve, and to give His life for a redemption of many. The Ritschlians, on the contrary, maintain, "Jesus died chiefly for Himself, and not for others." Jesus demanded faith in his person as indispensable for salvation, when he speaks, for example, John 8:24: "If ye believe not that I am he, ye shall die in your sins." But the Ritschlians assert, "Nothing did he require of others, nothing did he teach others, but what he himself had experienced, and what his father had interpreted to him." Rightly says the "E. K. Z.," from which we have taken the above quotation: "This is a false doctrine, which cuts the nerve of the Gospel."

F. B.

Harnack's Christianity is **bitterly criticized against its will in** an approving essay by the free religious preacher Schneider in Mannheim in the latest issue of Karl Sänger's journal "Das freie Wort". When he calls Harnack's book, "Wesen des Christenthums," "a brilliant vindication of unbelief and a declaration of war against the confessional church of our day, such as can hardly be given more harshly," he is right from his point of view. According to Harnack, after Jesus' departure from the world, nothing, nothing at all remained of his teaching; no apostle, not even Paul, understood him; Luther left behind something quite unfinished and found himself in fundamental error; later times have even over-Lutheranized Luther by making the confession into something necessary for salvation, and thus the Protestant Church threatens to become a puny doublet of the Roman Catholic Church: Schneider thinks he is reading "a propaganda pamphlet of the free-religious congregations, when he goes through Harnack's 'Essence of Christianity'." But the free-religious preacher agrees not only with Harnack's conception of Christianity, but also with his thoughts on the principles of religion in general, since Harnack declares that religion must be "independent of church doctrine, of priest, cult, and Bible book. "Unrestricted freedom and individuality in debate and doctrine, therein finally culminates Harnack's great demand for the religious life of the present day." He notes with satisfaction that Harnack teaches the "complete groundlessness and purposelessness of the Christian faith in Christ crucified, dead, and risen," and it seems to him the culmination of Harnack's "theology" that according to it "not much is lost" even if the God and Father in heaven who numbered the hairs of the head and without whose will no sparrow falls from the roof is rejected. - The man is right; as we also proved in the previous year, soon after the appearance of the book, nothing remains in Harnack's book of what is called Christianity - everything, according to him, is merely the product of historical development; faith in God, like faith in Christ, the objective truth, is dropped. What remains as the "essence of Christianity" is a precipitation of morality, which others also ascribe to Buddhism.

(Reichsbote.)

"Does Christ belong in the Gospel?" The Berlin Pastoral Conference, after the lecture by Professor Dr. Kaehler on "Does Christ belong in the Gospel?", unanimously adopted the following declaration: "The Pastoral Conference, although it wants to see in Professor Dr. Harnack's lectures on the essence of Christianity the

She does not deny that her intention is to bring the blessings of Christianity back to our often de-scriptured generation; but she expresses her conviction that the content of these lectures, by sinking back into the superficial standpoint of a rationalism that has been overcome, as well as by putting aside the essentials of Christianity according to Scripture and history, satisfies neither historical understanding nor the true Gospel, nor human need. It testifies with the Reformers and the believers of all times, who spoke through the power of the Holy Spirit, that Christ, the Son of God, must remain the heart of Christianity in unbreakable connection with the Gospel in the Word of God, and confesses: "I believe in Jesus Christ, God's only begotten Son, our Lord. - It is by this very fact that Christianity differs from every other philosophical doctrine, that it binds blessedness to the person of Christ. While all teachers of moral systems point away from their person and to the doctrine they lead, Christ cries out to all men, "If ye believe not that I am he, ye shall die in your sins," John 8:24. Christ's person and work, that is the content and object of the gospel. But Harnack's "Christenthum ohne Christum" is a castrated gospel. F. B.

Bismarck and the Doctrine of Inspiration. In his "Letters to his Bride and Wife" of March 4, 1847, Bismarck thus expresses himself: "I do not know whether I am telling you anything new when I declare that I, too, have not been able to accept everything that is written in the Bible. I do believe that it contains God's Word, but only in such a way as it could have been transmitted to us by men who, though the holiest, were nevertheless subject to sin and misunderstanding. For such men were the apostles and the other authors of the sacred writings, and therefore could only understand and render God's word according to their human peculiarity, even if it came to them directly, as it did to the apostles, and all the more so if it came to them, as it did to the evangelist Lucas, only through repeated human mediation, not from the Lord Himself. You know that Paul was not converted until after Christ's departure, and that the evangelist mentioned was a later disciple of the apostles and other disciples. Therefore, where I am doubtful, I also lay more weight on passages from the writings of the apostles themselves than on those of Paul and of the one named. On the other hand, you will cite to me the outpouring of the Holy Spirit upon those authors and the further communication of the same to their disciples, and that it is presumptuous to want to judge the Scriptures in this way according to individual judgment, and in this you may well be right. I will, if you do not dislike it, speak to you more orally about this article and about the foundation of my view; the written word always says too much for me and is so easily interpreted and misunderstood. And then I would like to avoid even the appearance of wanting to somehow drag you over to processes of faith as they are working in me right now; it is so very dear to me if you hold steadfastly to what you have recognized to be true, and I would count it a sin to myself if through my fault the least thing in you could waver. I have uttered the foregoing merely for the sake of candor, and not as a result which I would have gained by faith, but as a station on which I am just now, and from which God will continue to help me as he has hitherto helped me." - According to the citations of the "A. E. L. K.," from which we have taken the above passage, Bismarck does not seem to have made much progress even later. This is also indicated by his sceptical position towards the Church

and their teachings, which he ignored until the end. He who denies literal inspiration cannot arrive at any certainty in spiritual matters. F. B.

Who is the "servant of the Lord" in the prophet Isaiah? The answers that have been given to this question in recent times can be divided into three classes according to the "E. K. Z.": some consider the servant of God to be the people of Israel. Thus Wellhausen (Israel u. jüd. Geschichte), when he said that Ebed Jahve was Israel as the bearer of truth and its mediator to the Gentiles. It would be presumptuous to depart from this interpretation and think of an individual." Marti, in his new edition of the Old Testament Theology of Kayser, and in his book "Theology of the Gentiles", judges quite similarly. Theologie Kayser and in his Kurzen Hand-Commentar zu Jesaias (1900), where he comes to the conclusion: 'Ueberall hat sich die Deutung des Knechtes Gottes aus Israel als die allein dem Wortlaut voll und ganz entsprechend ergeben." Kosters, too, who has commented on this question Th. L., 588-599, 1896, rejects the individual interpretation, 'the Ebed Yahweh is the congregation." At last Budde, in his 'minority vote,' attempts to prove that the Ebed Jahve term of all the songs denotes the people. The same opinion is expressed by Smend in his Old Testament History of Religion, 1899, following Giesebrecht's contributions to Isaiah criticism. From the scholars of this class are sharply distinguished all those who conceive of Ebed Jahve individually. And within these again two views can be distinguished: the one according to which the Ebed Jahve is supposed to be a historical individuality, and the other according to which a Jdeal figure is supposed to be drawn in the Ebed Jahve pieces. To this view pay homage, e. g. Duhm (Commentary on Isaiah, 1892), who sees in the Ebed Jahve a Torah teacher, Shian (in his Monograph on the Ebed Jahve Songs, 1895), who sees in the Servant of God a martyr, Kittel (in his treatment of Isaiah by Dillmann, 1898), who saw in the blameless death-suffering of a leader of the exilic community, and finally Sellin himself, who (in his Serubbabel, 1898) believed to have found in the Ebed Jahve the crucified Messianic king Zerubbabel. Not a historical, but an ideal figure find drawn in the Ebed Jahve songs: Ley, Stud. u. Krit, 1899(Ebed Jahve---- the ideal Messiah), Cheyne (Einleitung in das Buch des Jesaias, 1895. German by Böhmer): 'Ebed Jahve is the genius of Israel as made flesh in its greatest prophets,' Laue (Ebed Jahve-Lieder im Jesaias, 1898): 'Ebed Jahve is the Messiah,' and finally Fallkrug (Der Gottesknecht des Deuterojesaias, 1899), according to whom the Ebed Jahve of those songs is the deliverer from exile hoped for by the prophets." - The reason why modern exegetes think they may not understand Christ by the "servant of the Lord" is the rationalistic prejudice: miracles and prophecies do not exist. "But if modern research wanted to be consistent, it would have to maintain that the Ebed Jahve songs could only have been written by a Christian; then at least they would really be what they are supposed to be according to this view, a vaticinium post eventum .

"A proof of the truth of the Reformed confession, especially of their doctrine of the Lord's Supper, is to me more and more the historical fact that the Reformed Church has the testimony of persecution not only by the Catholics, but also by the Lutherans. This testimony the Lord Himself has marked as a seal for the right stand of His confessors toward Him, so Matth. 10, 22." - So writes Siedersleben in his "History of the Union in the Lutheran Regional Church of Anhalt." This historical argument for the Reformed doctrine of the Lord's Supper, however, suffers from the same defect as the Reformed proof of Scripture. Both are based on bold assertions and tangible

The facts have been distorted into their opposite. If any historical fact is certain, it is that from the beginning the reformers sought to introduce their false doctrine of the Lord's Supper into Lutheran lands by cunning and force. If, therefore, in matters of faith, the use of evil means (cunning and violence) is to be the criterion of untruth and of the false church, we must also condemn the reformed doctrine and church from this point of view. F. B.

The Revised Version. A request has been made to the General Convention of Episcopalians from Massachusetts that the bishops be given the right to permit the use of the Revised Version in the churches, as has been done in England. In England, the House of Lords passed the following resolution on February 10, 1899: "That in the opinion of this House there can be no justifiable objection to the use of the Revised Version of the Bible at the lectern in the public services of the Church, where it is desired by the clergy and people, and that it will promote a more insightful knowledge of the Holy Scriptures. This permission has often been used in England. Even the Archbishop of York and the Bishop of Durham use the "Revised Version" in their chapels. What is now permitted in England - say the petitioners from Massachusetts - should not be forbidden in America. F. B.

The English temperanceists, in their theories of total abstinence, go so far as to demand that only unfermented "wine" be used in the churches for the celebration of Holy Communion. They assert that sometimes converted drunkards have relapsed through communion, and affirm that the smallest quantity of alcohol is sufficient to cause a new relapse. They insist that only "wine" from overripe grapes and similar surrogates should be allowed, which are often sold in England as harmless, that is, not intoxicating. Unfortunately, the temperance men have now been thwarted by the analysis of a chemist in Glasgow, who has proved to them that even their supposedly unfermented wine is still alcoholic, because all grape sugar converts into alcohol. Most of the beverages sold under the name of "unfermented wine" are, however, at best decoctions of raisins, very often not even that, and thus do not bear a single genuine characteristic of the growth of the vine. (E. K. Z.)

The "Leipziger Missionsblatt" writes about **the existence of the evangelical** mission at the end of the 19th century: "At the beginning of the 19th century there were only 10 mission societies. At the beginning of the 19th century there were only 10 missionary societies; some of them, like the first societies in England, Holland and America, had only just come into existence; the others, as a result of the winter cold of unbelief, were either deprived of their inner strength, like the venerable Danish-Hall mission, or were confined to a narrow area, like the mission of the Brethren Church, so that in all of them there can be no question of a greater development of strength for a long time. These 10 societies maintained at that time not more than about 120 missionaries and a single (Tamulian) country preacher, and the yield of the evangelical missionary work in the 18th century amounted only to about 70,000 Gentile Christians and 5000 pupils. If we now wish to compare these small beginnings with the total yield of the 'mission century', the statistical tables which the American missionary Dr. Dennis 'compiled with a true bee's diligence on behalf of the great mission conference in New York and began to publish last year can serve us best. It should be noted, however, that Dr. Dennis calculates some figures differently than we do in Germany.

For example, he also includes some non-sending missionary societies among the societies (of which there are actually only 150) and also includes all missionary women among the missionary workers. His figures indicate the state of the evangelical missions at the end of the 19th century. Century: societies: 249; income: 68½ million marks (= 17-1/8 million dollars); ordained missionaries: 5063; lay missionaries: 1470; missionary doctors: 484; missionary teachers: 3403; missionary doctors: 218; missionary women: 3567; ordained natives: 4029; other native helpers: 73,615; principal wards: 5571; communion beneficiaries: 1,317,684; native Christians: 4,414,236; their contribution: 7,367,020 marks (= $1,841,755); newly baptized in 1899: 84, 186; schools: 20,374; pupils: 1,046,309. Adding to the above total of evangelical Gentile Christians the evangelical Negro Christians in America, the result of the hundred years of missionary work is about 11½ million Gentile Christians - a rich blessing from God! How far the hand of the mission clock has already advanced can also be seen from the fact that according to Dennis the Bible (in whole or in part) has already been translated into 421 languages (1804: 57 languages)."

The Pope's Successor. "The London Times" - as "The Churchman" informs us - "has learned through its usually well-informed correspondent in Rome that the Pope has made a will in which he designates his successor, instead of leaving the choice of him to the Conclave, on the theory that the absolute power of the Pope includes the right to designate his successor." - At any rate, there is good logic in this thought. The election of the pope is a practical surrender of the pope's absolutist claims. If the power of the pope is absolute, and if he has jure divino primacy in the Church, he should also appoint his successor. But if the pope receives his office from the collegium of cardinals, eo ipso this collegium, which makes the pope pope, is more than the pope. The consequence of the papacy thus demands the abolition of the election of the pope by the conclave. Our confession argues similarly in the treatise, de potestate et primatu papae, where it says (Müller 332, 20): "Lastly, how can the pope be over the churches according to divine rights, since the election is with the churches, and this has even become customary in time, that the Roman bishops have been confirmed by the emperors?

Pope and Rationalism. In a letter to Cardinal Vaughan, the pope says: "You have done very wisely in issuing a serious warning against the cunning and tricky spread of rationalism, which is the deadliest poison of the divine faith. Likewise, what you have said about the obedience owed to episcopal authority is in complete accord with right doctrine. For the submission and subservience due to this authority is in no sense a matter of free choice, but is a clear duty and a main foundation on which the Church of God is built. We therefore give you with all our hearts our praise and applause for these things." - On this, "The Independent" remarks: "The only safeguard against rationalism, then, it seems, is submission and obedience to spiritual rulers. This is the true Papist doctrine. No true Catholic may dare to deny this. The bishops are the masters of the opinions of the people. They alone have a right to think. And they, the bishops, in turn, may think only in the direction dictated to them by the powers that be above them." - This, indeed, is how it stands. But for this very reason the pope is the most impudent of all rationalists. For what other rationalists

The Pope claims for himself alone that which every reasonable person is entitled to, by claiming to be the infallible teacher of the Church and demanding that everyone get his thoughts from Rome from the scrinium pectoris papae.

F- B.

The Pope makes himself God. The "Osservatore Romano" - so reports the "E. K. Z." - says in its number 29 of February 6/7 of this year in an article entitled "The Pope": "The Pope is a new image and other likeness of God on earth (novella imagine e altra similitudine), in him the Holy Trinity shines again in the triple but indivisible power of priest, teacher and sovereign, and as St. Paul said: "In Christ we live and weave and are," so it can just as well be said of men and of mankind: "they live and weave and are in the Pope. Paul said, .in Christ we live, weave, and are, so it may as well be said of men and of mankind, they live, weave, and are in the pope."

F. B.

Roman Doctrine of Marriage. Adalbertus, the Bishop of Fulda, published a pastoral letter on the occasion of this year's Lent, in which there is also, as the "E. K. Z."Here, beloved diocesans, let me, in so far as it concerns the person whom you choose to enter into the holy covenant of marriage, say a word about those marriage covenants which members of different Christian religious confessions enter into - a word free from bitterness and harshness, since it touches such sensitive strings, but a word of clear, Catholic truth. The Church never approves, but only tolerates, and with a heavy heart, these marriages: 1. if there is no danger to the faith for the Catholic part; 2. if all the children to be baptized and brought up are Catholic; 3. if only the Catholic marriage takes place. Why does she not approve of them? The reasons are set before you in an episcopal decree which is read from the pulpits every year on the second Sunday after the Epiphany. But I will give you another more important reason, which you may consider less: 'Whoever wishes to receive a Sacrament must believe what it is and what it does'. Now what happens at the conclusion of a mixed marriage? The Catholic part believes that he is receiving a sacrament; the non-Catholic part does not believe it. For him, therefore, the grace of the Sacrament is not possible, because there is no faith. This, however, according to the Catholic faith, is a profanation of the Sacrament, not, of course, a profanation with the will and knowledge of the non-Catholic part, but with the knowledge and will of the Catholic part. And yet this is still the most favorable case, when the Sacrament is profaned from one side only. As when the Catholic party forgets himself to such an extent that he does not fulfill the conditions demanded by the church, and so for his part also profanes the sacrament, perhaps not receiving it at all, by not entering into a valid marriage at all in certain places before God and the church. Wherever the law of the General Council of Trent concerning the contracting of marriage has been promulgated and is in force, it must, in order to be valid, be contracted before a Catholic priest and two witnesses. These are the simple and clear propositions of the Catholic faith, and I hope with certainty that no youth or virgin of my diocese will disregard these certain and holy laws of the Church and be guilty of the crime of an illegitimate, exceedingly sinful union." - To the Romans, therefore, any marriage not contracted before a priest is fornication. F. B.

Dishonesty is the center slogan also in relation to the evangelical movement in Austria. What lies have been told! Soon it was said that there **was** no movement at all, but only "much clamor for little wool," soon it was said that

Then again they were happy to be rid of the "trash" of the converts, but immediately afterwards bishops and people's assemblies were set in motion to hold what could still be held. It was a pure game of hide and seek. But the crown of mendacity is now put on the whole hustle and bustle, when the speech of the Austrian Prime Minister von Körber is discussed. It was at the budget hearing in the Imperial Council on June 4 that Abbot Treuinfels explained the dangers of the Los von Rom movement for the Habsburg Monarchy and the Catholic Church, and called upon the Prime Minister to take energetic measures. The latter, however, did not allow himself to be put off his guard: it was not a 'profound religious movement connected with serious dangers'; such movements were wont to start in a different way. He would never permit illegalities, but he was also not in favor of too much police; that would be questionable and ineffective in such movements. The Catholic Church could calmly rely on its strength. This calm, reasonable speech was badly noted in the Centrum press. One is evidently annoyed there that the Protestant movement, in spite of all harsh measures, such as confiscation of books, dismissal of officials who have become Protestants, expulsion of clergymen, bans on preaching, chicanes for converts, etc., is increasing more and more. Without much inquiry into the truth, the Austrian authorities are now accused of leniency (!), of "ignoring" the vituperations of the Catholic Church, and that the government officials themselves are the "strongest support" for the movement. The Prime Minister, however, is openly accused of having promised his "protection" to the movement. So much words, so much untruth. But if there were but a drop of "tolerance," for which, after all, they were raving a short time ago, in the veins of the Centrum papers, they would have to acknowledge that the President merely took the stand of the law granting parity rights to the Protestants. But the "Toleration" party just doesn't want parity. Only Catholicism, with all that is attached to it, is to be valid and inviolable; every criticism, every recital of the often impure history of the popes, every recollection of the infamous proceedings of the "holy fathers of the Society of Jesus" is "insult and vituperation" of the Catholic Church. What more is asked of the authorities in Austria than what they are already doing to oppress the Protestants? After all, it comes down to the "funeral pyre" again. Does not the Catholic press say so outright, for that is the last refuge to which they aspire, and in their editorial offices they will always silently regret that the beautiful time of heresy burnings is over. (A. E. L. K.)

The "E. K. Z." writes **about the Los von Rom movement in Portugal**: "The newspapers have reported that a Los von Rom movement has also broken out among the Catholics in Portugal. But also that the bishops of the country have complained about it in Parliament. On January 9, two archbishops in the upper house, the Chamber of Paros (Pairs), urged the Prime Minister to suppress the 'Protestant movement' in the country. The minister pointed out that religious relations were regulated by the constitution and the penal code, but he had made arrangements to prevent abuses. Now, however, the Constitution grants religious freedom to all Portuguese. But in the Penal Code of September 1886, there are still unrepealed draconian provisions that make this freedom illusory. There it says (Article 130): 'Whoever treats the state religion, the Catholic, Apostolic, Roman religion, with disrespect, shall be punished with imprisonment from 1 to 3 years and with a fine according to his income, in each of the following cases:

1. publicly reviling this religion with respect to its doctrines, acts, or services, by words, deeds, or publications, in print or otherwise; 2. attempting to present such doctrines as are contrary to the Catholic dogma established by the Church; 3. attempting by any means to propagate or convert to another religion which has been rejected by the Church; 4. holding public acts of worship other than those of the aforesaid Church. The orders mentioned by the Prime Minister were soon to become public. Already on January 4 of this year, the leaders of the five most important Portuguese Protestant churches in Lisbon were summoned before the examining magistrate. In a polite manner, the judge informed them that he had received instructions to inform them that they were to close their places of worship, to no longer hold public worship, and to confine themselves to domestic services. They invoked the constitution and declared that they could not obey the order. To their own surprise they were at first left undisturbed. On January 14, however, they were summoned a second time, this time in the presence of two other magistrates, who told them that they were ordered to persecute them to the utmost ('até no infinito') if they did not obey; to which they replied that they had another infinito to look to, and would only yield to force. The next evening, the Portuguese clergyman, Senhor Silva, found a number of police-sergeants before the entrance of the worshipping local, who refused him admittance. Only with difficulty was he able to get them to let him in, so that he could tell the congregation that the service was forbidden by the police. Not far from the entrance stood a Catholic priest. The congregation dispersed and held two services elsewhere. Throughout the week everything remained quiet. Even the Sunday service was not disturbed anywhere. On Monday, January 21, several policemen entered the meeting of the Portuguese Young Men's Association at Sante Catharina and broke it up. Again two priests stood nearby, one of whom entered the hall. The evening service on January 22 was also inhibited. On Wednesday evening the same thing was repeated in three different places. It was evidently the intention to thoroughly and finally clean up all Protestant services in the city. Then there was a sudden silence. No more police appeared in the meetings; no more judges threatened the Protestants. Whence the reversal? The King of Portugal, the great-grandson of that noble Pedro IV. who had given the country its constitution, was staying in London early in January. A deputation of the Evangelical Alliance had requested an audience with him at Buckingham Palace**, and had** described to him the outrages in his country. They had been received very graciously by the Prince, and had received the assurance that he would at once give orders to refrain from any further molestation of the Protestants, who were to enjoy the most unhindered liberty throughout his kingdom. He vouchsafed for all future to ensure the execution of his orders. This was the explanation of the sudden change in the treatment of the Protestants **at** Lisbon. The 'tolerance' was not due to the Catholic clergy in Portugal, or to the government influenced by them, but to the intervention of the King."

The misery of teachers in Spain once again attracts public attention, as the "A. E. L. K." reports. The splendid reception which the Spanish government is giving the South American delegates to the Spanish-American Congress is accompanied by a petition which is soon to be distributed among the teachers of Spain.

nia in circulation, a cutting contrast. In it, in fact, the teachers ask to be protected from hunger and misery. The government is said to owe these unfortunates 9,036,503 pesetas; most of the teachers have not received a salary for years. The salaries to which they are entitled are appallingly low; 21,546 teachers receive annually salaries from 60 to 800 marks, 1450 from 800 to 1600 marks, and only 180 receive more than 1600 marks. The teachers are asking for an increase in their incomes and for immediate payment; they threaten to close all the public schools in the country if their request is not heeded, so that the Government may be faced with the fact of a teachers' strike in the near future. Some teachers who are in dire need are asking permission to go begging to the public! According to the statistics, there are 3,543,595 school-age children in Spain, but there are only rooms for 1,104,779 schoolchildren; the compulsory school attendance law is in fact only on paper. The last census showed that there are 6 million illiterates in Spain, that is 33 per cent of the population who cannot read or write! - This spiritual and physical poverty is the fault of the monasteries, which have acquired the greater part of the national wealth. At present there are 70,281 monks and nuns in Spain. Madrid, Bilbao, Saragossa, Valladolid, Barcelona, all the larger cities of the country are surrounded as if with a wall of magnificent buildings, all of which are monasteries. Antichristianity means not only the spiritual, but also the mental and physical ruin of a people.

According to the last official survey of industry in France, there are no less than 449 congregations or religious societies registered as tailors or custom dressmakers, and 155 more that make men's clothes in particular; In addition, 184 monasteries have herbarist and chemist shops, 42 have laundries, 95 pharmacies, others manufacture false pearls, gilded zinc, 4 brew beer, 8 keep public shops, 10 breed cattle, 5 congregations trade in wine on a large scale, 6 in liqueurs, 7 are patented for the distillation of liqueurs, 14 have inns, etc. Since in these establishments wages are not paid, it goes without saying that the industry of the country is severely damaged by these monasteries. In total, there are nearly 2000 religious institutions that compete with crafts and industry.

The "Vorwärts", a social-democratic paper, writes in an "Easter Review": "The Christian faith has disappeared from the world, even if Christian festivals are still celebrated. The dogma has decayed and disintegrated; a hundred theological sects are laboriously working to unite the old doctrine with the new results of science and reason; their efforts are unsuccessful as soon as men outgrow their spiritual immaturity and become self-thinkers in d.en problems of world outlook. ... The old Easter bells are ringing, but a new hope, a new aspiration is ringing out to our people. We pass the church gate, we unite ourselves with the great, mightily swelling crowd which is animated by a new faith, which, redeeming itself, redeems mankind." The "Hamburger Echo" writes: "Resurrection! We are not thinking of the myth of the -son of God's resurrection from the bonds of death. We are celebrating Easter in the purified sense of the old heathen." - Thus the Social-Democrats openly put atheism and paganism on their banner, while asserting before the people: "Religion is a private matter." F. B.

Doctrine and Defense.

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The position of our Bavarians on Revelation Joh. 20.

In April 1856 the Synod of the Western District was assembled in Altenburg. The then President of the District, Pastor Schieferdecker, as pastor of the congregation at Altenburg, Mo., had given cause by statements in fine sermons for the two questions to be put to the Synod: "1. What doctrine does the Synod have about the events connected with the second future of Christ, especially about the hope of a still imminent conversion of Israel, reign of Christ over all kingdoms and peoples, millennial kingdom, etc.? 2. Does the Synod consider a dissent in these matters to be such a dissent of faith as would annul ecclesiastical unity?"

In the report of the proceedings by which the Synod made known its position on the questions submitted to it, we read:

"At last they came to the actual negotiations concerning the millennial kingdom, on the basis of the 19th and 20th chapters of the Revelation of John. Concerning these two chapters it was pronounced: If it could be proved that Cap. 19 did not deal with the future of Christ, it must be admitted that all that was contained in Cap. 20 was past and fulfilled. is past and fulfilled. In reply to this the following was declared: "The Lord in his sufferings says: "From henceforth ye shall see the Son of man coming in the clouds of heaven. This is a key to what is to be thought of the coming of Jesus, namely, that there is also an invisible coming of Christ, either to judgment, or with visitations of grace. Thus he came at the time of the Reformation, visiting his people in grace by his gospel. But when he shall come visibly, this is the future to the last judgment. If one now wants to interpret the things that are to be considered as preceding this coming, but not yet fulfilled, it must be noted that all theology that is drawn from prophecies about future times is quite unjustified and null and void. He who wants to know the mysterious

The meaning of the prophetic images cannot be ruled out! One could do many things with these images, interpret them in many ways. The correct understanding of the two chapters is undoubtedly this: The 19th chapter speaks of the overthrow of the Roman papacy by the Reformation. Cap. 20 deals with the glory of the church, in which it reappeared through the pure gospel. As long as this was covered, the devil was not bound; through the gospel he is bound, so that no one can be deceived by him who does not willfully shut his eye against the bright light of the gospel, who does not willfully plunge himself into blindness. The angel comes from heaven and binds the devil, i. e. Christ gives the gospel from heaven, by which the devil is bound, but not dead, not so placed that he could not become dangerous; only he could not seduce the world to his heart's content where the word shines. When God sets such a round number as 1000 years, this certainly points to a great but indefinite period of time. That one does not necessarily have to think of a thousand earthly years under this, is attested by the passage: 'A thousand years before thee are as one day? A hint to the understanding of the 'thousand years' lies in the fact that the word thousand in the basic text is first used without the article, but afterwards, verses 3-7, where this word gets historical meaning, and therefore without the article must mean the definite period of 1000, it stands with the article, and thus it is indicated that only the period previously determined with 1000 must have passed. When God wants to determine times, the number is always exactly defined, as, for example, the 1260 days. The resurrection of souls means that the truth-witnesses in the papacy, who had been murdered, despised, disgraced, cursed, and condemned, were restored to honor and recognition by their testimony through the gospel; that is, that they are considered God's faithful witnesses, whose testimony judges those whom they first judged. In this interpretation we need no other church, no other gospel, no other Christ. With the Chiliastes all this would be different." 1)

"According to this, it could be assumed that the millennial kingdom, a great time, the duration of which could not be exactly determined, had its beginning with the Reformation, when the Gospel rose again more brightly than it had since apostolic times, by which millions were snatched from the papacy, and by which even now many are saved even in the midst of the papacy, through the individual rays of light that are still there, certainly only in consequence of the Reformation. If one were to suppose, as some others have done, that the millennial kingdom began with the Ascension of Christ or with Constantine the Great, one would encounter many difficulties, but this is in no way the case here. Here meet

1) 2nd Synodal Report Westl. Distr., p. 25 f.

everything literally: The kingdom of Christ remains a spiritual kingdom, in which many of the Gentiles and Jews have come to salvation, and the souls of the blood witnesses have come to life in the church heaven, namely, through their testimony of the gospel of Christ in their writings, yes, in which they ruled and reigned with Christ, in that they, the previously rejected and cursed, proclaimed the verdict of condemnation on all doctrine and teachers repugnant to the gospel, and are evident to the children of God as faithful witnesses, who have not taken the mark of the beast on their forehead and hand. Then Satan, which may already be true of our present time, was loose for a little while to seduce and gather the heathen, Gog and Magog, by which may be understood, for instance, the Turk, then the atheists, the revolutionary party, together with the pope and his army (which, however, is not to be asserted, but is only a passing thought). These now stand on the breadths of the earth, and surround the holy city, i.e. the true Christians, who have Christ in their hearts, and fear them at all ends. According to this, there is nothing left but the last day, when the fire of God's wrath will consume the enemies, the devil will be thrown into the lake of fire, and judgment will be executed. Let this interpretation be similar to faith, in that no particular article of faith is thereby overthrown. . . . Nor can it be argued against this interpretation, which is similar to faith, that Luther does not have it, since he was only in the beginning of the fulfillment of this prophecy, when of course its understanding was not yet so clear as in our time." 1)

Immediately after this synodal meeting, at which Professor Walther was also present, appeared in the Lutheran, "herausgegeben von der Deutschen Ev. Luther. Synod of Missouri, Ohio and other States, edited by C. F. W. Walther", the last continuation of an interpretation of the Revelation of St. John, "sent in by Pastor Röbbelen". Here the interpreter first quotes the well-known words of Luther from the preface to the Revelation of St. John, in which it says: "And the thousand years to come are about the time that this book is written." Further, Röbbelen then says in his own words, "The thousand years begin from Christ's resurrection." "That the Gentiles should no longer be deceived points to the overthrow of paganism, which began with the apostolic preaching." 2) In the first piece of his work, which had appeared in the number of the Lutheran of Dec. 19, 1854, with a praiseworthy commendation of the redaction 3), the author had also adduced from Luther's later preface the words in which Luther gives expression to his doubt of the apostolic origin of the Apocalypse, and says, among other things, "In wel-

1) op. cit., p. 28 f.
2) Lutheran XII, p. 137.
3) Luth. XI, p. 65.

"We'll leave it in doubt for now. So that no one shall be tempted to think that he is St. John the Apostle, or however he wishes. 1) The conclusion of the entire work is formed by an excursus "on the author of Revelation," in which Röbbelen not only declares, by providing . of five reasons, that "after Luther's process" he joined those "who doubted the apostolic origin of Revelation," but also communicates Luther's earlier, much harsher preface of 1522, in which he says: "My spirit cannot send itself into the book, and it is cause enough for me that I do not esteem it highly, that Christ is neither taught nor known in it." 2) When Pastor Schieferdecker then sent in an article in which he advocated "the canonical standing of the Revelation of St. John, this was also published. 3) At the same time, however, Walther referred to an essay in the July issue of "Lehre und Wehre" which begins with the following sentences: "Is he to be declared a heretic or dangerous false teacher who does not consider and declare all the books in the volume of the New Testament to be canonical? We are led to this question by the fact that Pastor Röbbelen, on the occasion of the glosses which he published on the Revelation of St. John in the 'Lutheraner', at the same time made the confession that he, with Luther, did not consider the 'Revelation' to be canonical. This, as we have heard, has caused great offence here and there. We, too, cannot agree with our dear brother Röbbelen on this point, in that we are convinced that the delicious Christian and church comfort book of Revelation belongs to the canon. Nevertheless, we believe that it is unreasonable, and probably also based on ignorance of the matter, if one wants to regard an otherwise unsuspicious theologian as a dangerous false teacher, who makes God's Word itself suspicious, because he heartily considers all homologumena (generally recognized books) to be canonical, but doubts the canonicity of one or another antilegomenon (contradicted book). This would also be quite un-Lutheran, since our dear Fathers of the Faith, almost without exception, until after the adoption of the Concordia Formula, held and declared either all, or at least some of the Antilegomena to be writings that did not belong in the canon, 4) and this not out of hastiness and recklessness in regard to the Word of God, but on the contrary out of great conscientiousness in regard to it." 5)

With Pastor Schieferdecker, Praeses Wyneken, Walther, Schaller, and Biewend negotiated in St. Louis in February, 1857, and the result of this colloquy was the agreement of the following propositions:

1) A. a. O., p. 66.
2) Luth. XII- p. 140.
3) Luth. XII- p. 177 ff.
4) Underlined by Walther.
5) Doctrine and Defense II, p. 204.

"1. That we believe and accept the text of Revelation 20 as God's Word as it stands.

"(2) That we recognize in it a divine mystery, the actual content of which no one can interpret with complete certainty and security.

"(3) That no one can irrefutably assert with certainty that this text has already been fulfilled, nor that it has yet to be fulfilled.

"4. That if any one, on the ground of these or other prophetic passages, still hope for a better time for the church, yet it must not be a false opinion, which is contrary to the doctrine of the cross of Christians, of the continual expectation of the general judgment of the world, and general resurrection of the dead." 1)

But a lasting peace did not come about through this agreement and the negotiations continued under Wyneken's participation in Altenburg. In October, 1857, the General Synod met at Fort Wayne. Pastor Schieferdecker, Pastor Grüber, and a party in the Altenburg congregation made complaint against the Western District and its conduct. One of the charges made was that "the Synod of Western District had sought to bind the consciences by a traditional interpretation." 2) This charge, says the report, "the Synod repudiated with decided earnestness, and required Pastors Grüber and Schieferdecker to prove or disprove the charge. The members of the Synod of the Western District testified and proved by the wording of their report that, on the one hand, they had only rejected such an interpretation of John 20 which was contrary to the analogy of faith; on the other hand, however, they had so little intention of binding consciences in traditional exegesis with their interpretation of John 20 that they had not even followed the usual interpretation in the Lutheran Church, nor had they in general presented their interpretation only as an opinion. 3) The Synod also rejected "with indignation as groundless and an abuse" the further accusation contained in a letter of Pastor Gruber, and also defended by Pastor Schieferdecker, that the Synod "had been close to declaring the Revelation of St. John, this precious gift of Christ, this final book and crown of Holy Scripture, to be the work of an accursed angel. 5) On the other hand, Pastor Röbbelen, on whose remarks in the Lutheran, "as the organ of the Synod," 6) was not condemned or disavowed; rather, it was declared that "the Synod had not even availed itself of the right of the Synod.

1) History of the First German Lutheran Settlement in Altenburg, etc., by G. A. Schieferdecker, pp. 58 f.

2) Blocked in the original. S. Ber. d. Allg. Syn. IX, p. 28.

3) A. op. cit., p. 28. 4) A. op. cit., p. 30.

5) op. cit. 6) op. cit.

which the theologians of the sixteenth and seventeenth centuries always claimed, and without being suspected of it." 1) "The Lutheran Church does not presume to establish anything about this, but remains with the distinction between canonical books of the first and second rank, which has always been valid in the Church from the earliest times. Just as the oldest church had to leave it uncertain whether the Revelation, like the other writings of the New Testament, which were contradicted by some in the first church, was written by an apostle or under apostolic authority, or not... this freedom must remain; the opposite would be papist tyranny. Whoever, with the former Church, with Luther and the Lutheran Church in its recognized orthodox theologians, doubts the canonicity of Revelation on historical grounds, is therefore not a heretic and despiser of divine Word." 2) In the course of the proceedings, Prof. Walther declared: "I confess that I hold Revelation to be the work of an apostle and to be God's revealed Word from beginning to end; but I have no right to impose such my conviction upon the Synod as a law, nor do I think I may refuse to admit into the 'Lutheran' the essay of a brother who entertains the same doubts with Luther about the book of Revelation without impugning the divinity of the prophecies contained therein." 3) To this the Synod agreed. After lengthy and thorough debates, the following statement was put on record by resolution:

"The Synod declares that it rejects the accusation as quite groundless, and as a vituperation, as if it intended to weaken in the least the reputation of the Revelation of St. John as a Scripture inspired by God.

"Nevertheless, the Synod professes what Martin Chemnitz, the principal author of the Formula Concordiae, says in his 'Examination of the Tridentine Council' (page 45, Geneva edition) concerning the 'contradicted' books of the New Testament. For there it is said as follows:

"The third question is: whether the church of the present day can make those writings 'canonical,' 'catholic,' and equal to those which occupy the first rank, about which there was doubt in the most ancient church because of the contradiction of some, therefore, because the testimonies of the primitive church of the same did not agree; whether, I say, the church of the present day can make those writings 'canonical,' 'catholic,' and equal to those which occupy the first rank?" 4) In the further course of the citation Chemnitz answers this question in the negative, and concludes, "With that church which was at those times when those books were first written, there is a different relation than with that church which afterwards followed; for the latter preserves and super-

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1) op. cit., p. 31.
2) op. cit., p. 32.
3) op. cit., p. 33.
4) op. cit.

only supplies the testimonies of the first church to those who come after, but it neither may, nor can, make out anything about those books, of which it has not certain documents from the testimony of the first church." 1)

Concerning the interpretation of the passages from the Apocalypse, from which Pastor Schieferdecker wanted to present his doctrine, the Synod declared that "it had already confessed that it did not have the key to Revelation, and therefore could not expose the falsehood of his faith, which was based on the connection of prophecy and history, by an irrefutably certain explanation of the mysteries of Revelation, but could expose it and take it away by the proven contradiction with the analogy of faith. 2) In the paper which Pastor Schaller read as an introduction to these proceedings, it was said:

"We are told to read Revelation 20. Well then, we have read it, and we are quite modest that we are able to interpret it authentically. We think that it has already been fulfilled, but we do not dare to declare that this is absolutely certain. But if it is not yet fulfilled, it can only be authentically explained by a prophet. 3) We will therefore wait until God awakens such a prophet who, before the complete fulfillment of the Revelation of St. John, will interpret and explain it to us in an authentic way. But such an interpretation and explanation would also agree with the guide which we already have in our hands, and which is given to us to test all doctrine according to, namely, the similarity of faith, 4) according to Rom. 12:7. Before we have such an explanation and interpretation of this last prophetic book, based on the direct enlightenment of the Holy Spirit, which gives us complete certainty, we can regard all interpretations of it as a whole as nothing more than mere opinions, but we will gladly accept them if they are similar to the faith. Far be it from us to deny or deny one iota of all that is written in Revelation 20. We hold it to be absolutely certain, divine truth, but not yet undoubtedly clear to us. But even if not everything in it has yet been fully revealed to us, we are nevertheless in a position to examine every interpretation. And whichever interpretation is not in harmony with the similarity of faith, we recognize as false with undoubted 4) certainty. 5)

Already before this synodal assembly, soon after he had defined his position on the canonicity of the Apocalypse in the Lutheran, Röbbelen sent a more detailed explanation of the 20th chapter for publication.

1) op. cit., p. 33 f. 2) op. cit., p. 37.

3) Prophetiae ante complementum non habent liquidam et certam expositionem, nisi ipsius Spiritus sancti illuminatio accedat. Joh. Gerh. Loc. XXX. cap. VI, § XCIII.

4) Blocked in the original. 5) op. cit., p. 79 f.

publication in the Lutheran. Walther put it aside at that time because he "feared that it would exceed the comprehension of a large number of the readers of this paper. But almost three years later, in the second half of 1859, he published the work in Lehre und Wehre, and in the following year it appeared without the introduction and also otherwise considerably modified as a pamphlet of 55 pages with the title: "Das zwanzigste Capitel der Offenbarung St. Johannis. According to the guideline of the right united faith for the defense of erroneous teachings, which dispute against God's word and the XVII. article of the Augsburg. Confession, interpreted by K. A. W. Röbbelen." The author neither here nor there says that he has changed his opinion concerning the origin of the Revelation of John. Walther, however, gives the work unqualified praise and writes in a note: "We are pleased to be able to communicate this explanation now through 'Lehre und Wehr? We are firmly convinced that it is the correct one, the only correct and possible one, and hope that all readers who are steeped in Luther's teachings will come to the same conclusion. That our highly gifted Röbbelen presents the golden apples in silver bowls needs no mention. Whoever sits down at the table on which Röbbelen serves his dishes will soon notice that he is being royally entertained." 1)

Concerning the 2nd verse of the chapter, where it says: "and bound him a thousand years," Röbbelen says in the first printing:

"Now comes the nut. Who has teeth! Who has better than Luther! I fear the breaking of teeth. Nor have I any desire to have the devil put a hollow nut in my mouth unnoticed. We've had enough worm meal. A broom would be of more use to us to sweep away the dung heap that makes one anxious to find an entrance before the many interpreters of these few words themselves. But my teeth will not do it. To use another image: we have come close to a whirlpool. It is a matter of careful navigation. God puts us to such tests. He who is simple in heart and does not lose sight of the guide of faith will come through happily. - I press close to Luther. I know he was simple-minded, and understood the compass as well as the oars. His teeth cracked the nut. The sweet kernel that came out proved it.

"So what does Luther write of these thousand years? These are his words: The thousand years must have begun when this book was written, for the Turk came only after a thousand years, but the Christians remained and ruled, without thanks to the devil. But now the Turk wants to come to the aid of the Pope and exterminate the Christians, because nothing will help.

1) Doctrine and Defense, V, p. 233.

"He that will laugh, let him laugh. I stand in all seriousness by this interpretation of the thousand years. They begin with the redemption which Christ invented. There is no time further on which the devil's dominion has been palpably broken." 1)

The words of Luther, which Röbbelen has quoted here, are those of the "Randglosse," not, as in his work in the Lutheran, from the "Vorrede. In both places Luther has the same view of the beginning of the "lausend Jahre," and on the same grounds, the reference to the Turk. But in the "Preface" Luther expresses himself more cautiously, saying: "For we consider that this picture, as a peculiar one from the preceding, is set up for the sake of the Turks, and the thousand years are to be approached about the time when this book is written." 2) And Luther prefaces his entire exposition of the contents of Revelation with the words also cited by Röbbelen in his work in the Lutheran: "Because we would nevertheless like to have the interpretation or interpretation certain, we wanted to give the other and higher spirits causes to think, and also give our thoughts to day, namely, thus." Luther thus by no means presents his own interpretation as conclusive, as the only correct and possible one. And Röbbelen, too, where he is to explain the "thousand years," speaks in such a way that it is easy to see how he is troubled. This is even more evident in the pamphlet edition, where he says: "As great a danger as there is here, it is nevertheless certain that whoever does not disregard the guiding principle of faith will sail happily by even where, in our opinion, there are cliffs, sandbanks, and whirlpools in the Word of God. And the revelation of St. John is not a prophecy that should shy away from the standard that St. Paul applies to it like any other, Romans 12:8. Therefore, with all necessary caution, we need not despair. In the meantime, I, for my part, will use the advantage that a good umpire grants to the weak, and press close to Luther. I know he understood the compass as well as the oars, and was simple of heart in doing so."

But that also Walther with his recommendation of Röbbelen's interpretation again only wanted to give expression to his personal conviction and otherwise still stood the same as at the synod of the year before, is also evident from the fact that in 1868 he had the following printed under his editorship:

"We now come to the two chapters [19 and 20] which are held by the Chiliastes to be the proper seat of their doctrine. We also believe that these chapters are God's Word, and that the prophecies contained therein are as certainly fulfilled as God's Word.

1) Op. cit., p. 239 f. 2) Erl. 63, p. 166.
3) Erl. 63, p. 159. Cf. Lutheran XI, 66.
4) "The 20th Chapter of the Revelation of St. John," p. 14 f.

is true. There is only a dispute about the correct interpretation of these chapters. Everyone can see that this is very difficult. For every prophecy is dark before it is fulfilled.

"It is well known that there are innumerable interpretations of these two chapters, and that the number of them increases daily. This in itself would do no harm if none of them contradicted the analogy of faith. For there is, however, a certain freedom in interpretation. It would be tyrannical for a church to force its members to accept one particular interpretation of these obscure passages as the only correct one." 1) And in the concluding part of the same treatise we read, "Only the fulfillment will make it clear what period of time is here to be understood by the thousand years. Until then we must be humble in confessing that we do not know the measure of time prophesied under the thousand years. If someone wants to make it a mere supposition that these thousand years are to be taken for civil years, we naturally have no objection to it; but if 'someone asserts that these thousand years must necessarily be regarded as a thousand civil years, we must reject this on the basis of Scripture as a thoroughly unproven vain delusion." 2)

During the colloquium in Milwaukee, 1867, the representatives of the Iowa Synod objected, among other "Missourian sentences," to this, taken from an article by Dr. Sihler in "L. u. W.": "It is a compromise with chiliasm, when map declares not to want to deny Lutheran orthodoxy to anyone for that reason, and to suspect him of still seeking the fulfillment of Apoc. 20 in the future." 3) On this point the Colloquents of the Missouri Synod declared "that our Synod, through its representatives, agreed in 1857 upon the following propositions as the basis of peace with Mr. Pastor Schieferdecker, according to his own report: 'That no one can irrefutably assert with certainty, either that this text (Rev. 20) has already been fulfilled, 4) or that it has yet to be fulfilled.'" Further: "That if any one, on the basis of this or other prophetic passages, still hopes for a better time for the church, 4) yet it must not be an opinion which is contrary to the doctrine of the cross of Christians, of the constant expectation of the general judgment of the world, and of the general resurrection of the dead.'" According to this, the first words of a correspondent taken from -Lehre und Wehr' are either to be understood or to be corrected." 5) Furthermore, the Missourian Colloquents declared, "To want to make passages like Rev. 19 and 20 a *sedes doctrinae.*

1) Lutheran XXIV, p. 97. 2) op. cit. p. 106.

3) Authent. Report on the Colloquium, p. 24. Cf. the article in question by Dr. Sihler, Lehre und Wehre, VII, p. 229.

4) Blocked in the original. 5) op. cit., p. 26.

we consider quite unjustified, since such a *sedes* must necessarily deal intentionally and in clear words with the doctrine which is to be founded in it, but those passages, taken from a prophetic and emblematic book, are dark passages which can only be opened up by other clear passages." 1)

Ten years later, in 1877, the Synod of the Northern District discussed "the analogy of faith". In the synodal report it is said, among other things: "If the 20th chapter of the Revelation of St. John is interpreted in such a way that Christ with his saints will reign visibly and gloriously here on earth for a thousand years, then this is the chiliastic interpretation, which disputes the analogy of faith in the articles of the church of Christ as a cross kingdom, of the resurrection of the dead on the last day, and of Christ's return for judgment. But as to the meaning of the thousand years, even pure teachers give quite different interpretations. Luther interprets them in such a way that they begin with the Ascension of Christ and the feast of Pentecost, when the Christian church began its victorious course against the world, the devil, and hell. But the fact that 1800 years have passed since then is no valid reason against it, since according to God's Word, "One day before the Lord is as a thousand years, and a thousand years as one day. This interpretation of Luther's is consistent with the analogy of faith and certainly has much in its favor. John Gerhard interprets it differently, namely, that the thousand years begin with Emperor Constantine the Great, since the Christian Church, after having survived bloody persecutions, took possession of the world empire. This interpretation also agrees with the analogy of faith; for in this interpretation Christ's kingdom is not made a temporal one, no partial resurrection of the dead is taught before the last day, and Christ's return, since the fulfillment of the prophecy lies behind us, may be expected hourly." 2)

1) op. cit., p. 29.

2) 23 Northern District, It would be a different judgment if the latter interpretation were to be understood or carried out in such a way that the unholy amalgamation of church and state, spiritual and temporal government, as set in motion by Constantine to the detriment of both the church and the state, should be represented as the binding of Satan and a blessing for the church prophesied here, or that a spiritual overcoming of Satan by the power of the state or by something besides the gospel should be taught. For this would be contrary to the teaching of Scripture as set forth in John 18:36, 8:31, 2 Corinthians 10:4, Ephesians 6:10, and following. Whoever, on the other hand, thinks of the bloody persecutions of the first centuries, when the infernal spirit of murder led emperors and imperial officials and the masses of the heathen people to slaughter many thousands of the confessors of Jesus, and, as, for example, under Trajan, Decius, and Diocesus, to the deaths of the Jews. and that now the gospel gained a freer path for its course through the heathen world, he can therefore not be accused of a violation of a teaching of Scripture. Matth. 13, 21. Marc. 4, 17. Apost. 9, 31. 28, 31.

From what has been said it is evident that our Synod has always maintained the correct theological position with regard to the Revelation of John and its interpretation. Our Synod has never denied the canonicity of the Apocalypse; on the contrary, its respective representatives, Walther first, have repeatedly declared that they, for their part, considered this book to be a divine Scripture belonging to the New Testament canon. On the other hand, our fathers, Walther first, have also repeatedly declared that a Lutheran must not be denied orthodoxy because he, for his part, along with Luther and other Lutheran doctrinal fathers of the best time, doubted the apostolic origin of the Apocalypse of John. It may still be mentioned here that Walther also as a theological teacher in his lectures on hermeneutics, as the last copy of his *Hermeneutica Sacra* written by his hand shows, referred in a special note to his above-mentioned treatise in the 2nd volume of Lehre und Wehre.

On the other hand, it is evident from the sources given that in our Synod various interpretations of Revelation 20, especially various opinions concerning the "thousand years", have been publicly presented, and that the three opinions, according to which the "thousand years" began with the first Pentecost, or with Constantine the Great, or with the Reformation, have been recognized as "similar to the faith". Repeatedly, official representatives of the Synod, without being disavowed by it, declared "that no one can irrefutably assert with certainty that this text (Revelation 20) has already been fulfilled, nor that it has yet to be fulfilled," and a statement in "Lehre und Wehre" that was objected to on the part of the opponents was to be understood or corrected accordingly. Thus Walther stood in Milwaukee, years after he had praised and recommended Luther's and Röbbelen's interpretation as the correct one according to his conviction. Even later he called it "tyrannical" "if a church wanted to force its members to accept a certain interpretation of these obscure passages as the only correct one.

Thirdly, our Fathers, as we also hear again and again from their words, did not allow any arbitrary interpretation of Revelation 20 to be valid, but also here applied the apostolic rule and emphasized that all interpretation must be "similar to faith". Every interpretation, by which the doctrine of the resurrection of all the dead at the last day, of the always expected return of Christ to the final judgment as the only still imminent visible future of Christ, of the spiritual nature and cross-form of the church until the end of time, of the spiritual edification of the church and its members through the gospel alone, or any other doctrine of faith, was violated, they recognized "with undoubted certainty as false. Whoever did not agree with them in this, they denounced church fellowship.

That was the position of our fathers on both sides from the very beginning. It is still our position today and should remain so. What would or would be said or written in our Synod, apparently or really deviating from it on one side or the other, would be "to be understood or corrected according to this".

A. G

In honor of the old Rostock theologian D. Johann Fecht.

(Sent by P. W. Hübener-Kolberg in Germany.)

In the "Lehrbuche der Kirchengeschichte für Studirende" by Dr. Joh. Heinr. Kurtz (§ 166, 1; in the 6th edition of 1868, which is before us, page 589) we read: "When Spener died in 1705, it was seriously disputed whether he could be called blessed. Fecht (de beatit. mort. in Dom.) denied it." It might be interesting to inquire how far this assertion is asserted with equal certainty in church-historical, encyclopedic, and other theological books, and for how many centuries this has been the case, since, as is well known, even the professors who "study sources" copy not a little from one another, especially things which it is so pleasant to believe. For what could be more agreeable to believe than this, that the "orthodox" have ever been nothing but carnal-minded and damnable men? How much excuse heterodoxy and syncretism think they have won for themselves! Now, as is well known, the old Rostock theologian Johann Fecht is so badly slandered because of his fine fights against the Pietists that one need only mention his name to immediately have before one's eyes the picture of one of the most detestable representatives of "dead orthodoxy" and "heresy. And with this the judgment of many about "orthodoxy" and its representatives in general is finished. Whoever knows, for example, how Kurtz's Church History has served for half a century in ever new editions as a rule and guide for almost all students and candidates of theology in Germany, can get an idea of the "holy" indignation with which one considers it the duty of Christians to detest a man like Fecht and with him also more or less all orthodox of that time, yes, of all times. For who should not condemn a man who was not afraid to pronounce a verdict of condemnation on such a "dear, good, pious" man as Spener, even after his death?

But what is the truth of the matter?

First, that the writing "De beatitudine in Domino defunc- torum" is not written by Fecht at all. Rather

The same appeared as a dissertation by an otherwise unknown theologian, named *Henricus Gerber* from Danzig, as it is available to us in a volume of similar writings from the library of the orphanage in Halle. This dissertation, as the title indicates, was delivered under the presidency of Johann Fecht ("praeside . . . Johanne Fechtio") at the University of Rostock on September 19, 1708. 1)

By the way, this does not seem to be the first and only time that. "scientific theologians" have shot such bucks. In these very days a similar coincidence led us to the discovery that the well-known Ritschl in his "Geschichte des Pietismus" (Vol. II, p. 563 f.) discusses in considerable detail a writing of the old Hallenser S. J. Baumgarten ("De conversione non instantanea") 2), which likewise does not originate from him, but was held under his "praesidio" by a certain Osnabrück theologian Ernestus Fridericus Behning as a "dissertation". In what way these errors may have arisen is obvious. According to the custom of that time, the titles of books used to take up a whole densely printed page. Since in this kind of dissertation writings the topic above and (probably out of modesty of the author) the especially boldly printed name of the presiding dean of the theological faculty first catches the eye, but the name of the author mentioned at the very bottom and last recedes very much into the background, it might happen that

1) For the sake of proof, we share the complete title here. It reads: "Dissertatio exegetico-theologica de **beatitudine in Domino defunctorum,** occassione apocal. XIV, 13, quam auspicante Numine Trismegisto et conspirante venerando theologorum ordine, praeside summe reverendo excel- lentissimove **Dn. Johanne Fechtio,** ss. theologiae doct. ejusdemque P. P. ordin. longe celebratissimo, consist, duc. meckl. consil. graviss. dist. Rostoch. superintendente vigilanti et fetis suae seniore maxime venerabili, Dn. patrono, fautore, praeceptore ac in Christo patre, nullo non pietatis et obsequii cultu summopere devenerando, in inclutae Varniadum almae sacrario maximo ad diem XIX Septembris a. ac. s. i. MDCCIIX publicae submittit disquisitioni Henricus ©er ber, Gedanensis, Rostochii, Prelo Joh. Wepp- lingi, Ser. prine, et acad.., Typogr.

2) This writing itself is interesting in so far as it gives a sample of the theology as it formed the transition to rationalism at that time. The Christian dogmas are still held in general, but the whole method of treatment is already a rationalistic one. Thus the proof of the assertion that conversion cannot take place in a moment is to be furnished by the fact that there are no leaps (saltus) in nature, and that God makes no leaps at all. Of course, a rationalist who does not know grace cannot know anything about the difference in essence between nature and grace, as we see also in the synergists of today. That the same theory actually leads to Darwinian evolution, a vulgar rationalist and synergist does not seem to be able to see either.

the learned gentlemen, without taking a closer look at the title printed in all large Latin initial letters (they also otherwise read much in the diagonal and thereby overlook many things), took the name of the chairman for that of the author. This discovery of ours, made within one day on two such writings, suggests to us the thought: How many such confusions may have already taken place in the course of the centuries and may have been copied by the "scientific theologians studying sources", but believed by the only too gullible theological public!

On the other hand, one would like to ask: What kind of person was this Heinrich Gerber who could pronounce such a condemnatory judgment on Spener? What kind of clan of theologians, what kind of theological faculty might that have been, to which he was allowed to offer such a thing, before which such "theological" questions were discussed at all? And how was Fecht allowed, even if only under his presidency, to tolerate such a thing? Would it not have been his duty, in his brief postscript to Gerber's dissertation, to add at least one word of censure to the general praise, instead of not mentioning Spener's and the judgment of him with a single word (for he does not do that)? Let us therefore take a closer look at the writing itself.

In the 36 quarto pages of writing, the author, Heinrich Gerber, first gives an excellent interpretation of the saying Revelation 14, 13: "Blessed are the dead who die in the Lord from now on. Yes, the Spirit speaks that they rest from their labors, for their works follow them," in order to tie to it a discussion of the question whether the Pietists were right to make so much noise about the alleged general abuse which, according to their opinion, was practiced with the saying: "The blessed so-and-so". For it was the very pietists who, fearing to give room to certainty, disliked this speech. They might not be entirely wrong in this, but in this, as in other matters, they evidently went too far, in consequence of which Spener again (as was generally his way), so as not to offend anywhere, contradicted himself in the most striking manner, in that he sometimes rejected the expression "the blessed so-and-so," sometimes again, because he was too weak to swim against the current, declared it to be a mere expression in the sense of "le feu" or "the deceased," in which, however, one need not think of anything else.

Heinrich Gerber now poses the question thus: "Whether we with good conscience, without prejudice to the office which especially the ministers of the church administer, without prejudice to piety, without prejudice to the analogy of faith, without offence and annoyance, without violation of biblical and theological truth, without distinction all who in our church or in that of the Calvinists or the Papists or wherever else have died according to the usual

beatos, blessed, or, what is the same according to the new way of speaking, godly?"

In answering this question he first makes the distinction that in this question we can only have in mind those who have died in the orthodox church. That this church is not the only one that can save, but that souls can also be saved in churches of false faith, is certain from the beginning, and there is no dispute about it. But we would rightly and justly abstain from using this designation with them, lest by doing so we should give place to indifferentism and give the appearance of being indifferent to the false doctrine of the false churches. Even about this, he thinks, there is really no dispute, if the pietists did not want to make the counter-sanctimonious assertion.

Gerber then goes on to say that, on the basis of the scriptural passage interpreted earlier ("Blessed are the dead who die in the Lord," etc.), we have a right to call our deceased fellow-Christians "blessed," that, although the certainty of their blessedness (which is always, of course, only human) varies greatly in the individual cases, we can use this designation without hesitation if the opposite is not known (for in this case, however, the designation "blessed" is a misuse).

Gerber then goes on to talk about the fact that the well-known pietist Joachim Lange was angry about the fact that orthodox theologians had disapproved of calling the "pious" God-blessed theologian, "who was highly deserving of the Protestant Reformed Church and who had been God-blessed in his life, a blessed person after his death", and that they never used this title for Spener in their writings. "It must be a strange thing," says Lange, "about the heaven of the Pseudoorthodoxorum, because neither a pious reformed theologian or philologist, nor the dear D. Spener finds a place in it. . . . The faithful God preserve me and all pious Christians for heaven, in which neither the blessed D. Spener, nor a pious theologian of reformed churches will be found."

To this Gerber replies, after having rejected several other reproaches in the meantime: one could be appalled at how one could praise a reformed theologian as "highly meritorious" and "especially pious", yes, even call him "evangelically reformed", namely "reformed to the gospel of Christ", who nevertheless denies the main thing in the gospel, the universal grace of God in Christ. One does not want to condemn Hottinger if he has repentantly renounced his errors and died in true faith in Christ. But as long as one knew nothing of this, one left him to the judgment of God, in order to

not to cause offence to the confessors of the true gospel and not to give the appearance that we want to abolish all religious differences and open the door to pernicious indifferentism, etc. This is also the reason why some shy away from always speaking of D. Spener as the "blessed one," because they want to remain unconflicted with all his errors and innovations. But they did not want to doubt his blessedness, if before his death he had earnestly renounced to God the trouble given to the church, and especially the immoderate indulgence against the enthusiasts, who had reverenced him as a god and had always regarded his silence as approval, hence, if only through his carelessness, the terrible indifferentism had arisen. 1)

Thus: Fecht did not at all write the writing falsely attributed to him, and thus also did not pronounce a verdict of condemnation on Spener imputed to him. But even Heinrich Gerber, the author of the dissertation held under Fecht's chairmanship, has, as we see, been just as guilty of the alleged offense as those of whom he, defending them, speaks. They have overburdened the judgment on Spener to God, but on the other hand, they have also been careful to avoid false doctrine.

And to be guilty of indifferentist practice. We see at the same time with what truly Christian conscientiousness these theologians were anxious not to forgive the least thing to divine truth, a conscientiousness which we ought to take as a model, notwithstanding all the calumnies which, like them, may befall us on that account, and the more so the more we see, how in our day the fear of being thought to be addicted to condemnation ties the tongue even of those who are thought to be confessors of Christ, and how the indifferentism and syncretism which those old Lutheran theologians, condemned for alleged "dead orthodoxy," saw breaking in, has now already, like a flood of sin, swamped everything.

H-r.

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1) "Eadem ipsa ratione moventur, qui D. *Speneri* nomini *Beati* titulum adponere refugiunt, ne cum variis ipsius novitatibus, quae qualem nobis a veteri religionem pepererint, omnium oculis obvium est, commercium babere videantur. Qui tamen de ipsius beatitudine, merita ejus in ecclesiam priora respicientes, dubitare nolunt, si antequam moveretur, scandalum ecclesiae insolenti veteris doctrinae et institutorum sacrorum dissipatione datum, et immoderatam, erga omne genus Fanaticos, dummodo pietatem praeferentes, indulgentiam, quibus religioso satis zelo nunquam, et nec monitus quidem,' contradixit, qui tamen ipsum tanquam Numen quoddam respexerunt, et cujus solum silentium comprobationis apud ipsos locum sustinuit, ex quo ipso vel non advertente funestus indifferentismus enatus est, Deo serio fuit deprecatus. "

Ecclesiastical contemporary history.

I. America.

The frequency of our institutions of higher learning. At the beginning of September, 1901, the number of students is: St. Louis 181, Springfield 151, Addison 182, Fort Wayne 162, Milwaukee 231, St. Paul 72, Concordia 52, Neperan 22, Seward 43; total 1102. The increase in the total number over the previous year is 80. F. P.

The sermon for our time. The "Lutheran" points out very well that the Christian church has to preach repentance and forgiveness of sins also in our time. The success of such preaching can and should be left to God. Very true! But the general of success when we preach repentance and forgiveness of sins in the name of Christ is already revealed to us in Scripture. We shall win and save some everywhere with this preaching. But with the great multitude we shall perish. The pope and the lodges, and on the whole also the sects, will be against us. It takes the light and power of the Holy Spirit to persist in preaching repentance and forgiveness of sins in the name of Christ in the face of this general opposition. F. P.

Iowa and Ohio. In the "Church Journal" of the Iowa Synod we find the following advertisement, "Rev. F. Grüber, a former member of our Texas Synod, but who left in 1890 and joined the Texas District of the Ohio Synod, has again presented himself for admission. He has willingly submitted himself to the Colloquium orthodoxiae, and the Commission can confidently and with pleasure recommend him for admission. " F. P.

The false teaching of the Antichrist within the Iowa Synod. In number **4** of the "Kirchliche Zeitschrift," published by the Iowa Synod, Deindörfer writes: "Articles of faith must stand in clear words in Scripture and be taken from the word of God. The sentence, however, that the pope is verus antichristus, is not found in Scripture, but is a human application of what Scripture says of the antichrist to the Roman papacy. This application, according to our own conviction, and almost according to the general conviction of evangelical Lutheran teachers and Christians, yes, also of other evangelical teachers and Christians, is in many respects and to a great extent true, but it does not coincide in all respects with what Scripture says of the Antichrist." (p. 146.) "The Scripture says more and worse of the Antichrist than is found in Pabstry, however unchristian and reprehensible the Roman Pabstry was, especially in the Middle Ages and in the time of the Reformation, and to a great extent still is in our day." (p. 146.) "That the secret of wickedness has not merely stirred secretly, but has manifestly and energetically come to light, that the spirit of antichristianity has been active, that many antichrists have appeared and promoted the apostasy, is known to every one who is to some extent acquainted with church history. But the assertion that the pope, that the institution of the Roman papacy is the prophesied antichrist and antichristianity, does not exist before the statements of Scripture. The Pabstacy has indeed aspired to world dominion, and still claims that it belongs to it, but it has never attained and exercised it, as is said of the Antichrist, and even fine spiritual dominion has been greatly curtailed since the Reformation. The papacy, with all its perversion of the gospel, has not

It does not deny the Father and the Son, but confesses the Father, the Son, and the Holy Spirit, and the kingdom of the pope is counted as Christianity to this day. Although the pope presents himself as the representative of Christ, he has not stooped so high as to exalt himself above all that is called God and holy, to claim himself to be God and to demand for himself the honor of worship, or even to allow himself to be worshipped in the image. And where are the infernal signs and wonders that the Antichrist and his false prophet are supposed to perform? Are perhaps the ridiculous deceptions the fulfillment of this prophecy, which were and are practiced here and there with images of Mary? There is much that is anti-Christian in the Pabst, much of what the Antichrist is supposed to be, do, and do; it is a terrible distortion of Christianity; but even if one gathers up all the bad things that it was and is and did and does, it is not the full and complete fulfillment of what God's Word says about the Antichrist, and we have no right to interpret the Word of God in such a way that it rhymes with Pabstism, or to make such a picture for ourselves of Pabstism that we can see in it the actual Antichrist prophesied in God's Word. God's Word, verum antichristum. Otherwise, the day of the Lord, for which we are still waiting, would have long since come. The Roman papacy is an abominable apostasy from true Christianity, and the popes are mighty forerunners of the Antichrist; but the papacy is not yet absolute apostasy from the Christian faith, apostasy from the whole Word of God, consummate, infernal hostility to Christ and God, as this is said of the Antichrist. But if we say that Pabstism has not yet come to the end of its development, for what it has not yet come to, it may yet fully come to, we admit that in Pabstism the final fulfillment of the scriptural words of the antichrist is not yet present. That the great but still relative apostasy from the Christian faith in Pabstism may develop into absolute apostasy-why should this be impossible? The question is whether Pabstism, as it has been and as it is now, is verus antichristus, and to this I answer on the basis of Scripture with a decided no and maintain that verus antichristus with its abominations is still to be expected. - If we ask whether in our times there are not other manifestations which point to that radical apostasy from Christianity which is to reign in the kingdom of Antichrist, such manifestations appear in no small number. There is freemasonry and lodgeism, so far as it wants to know nothing of Christ and his work of redemption; there is Ritschlianism, which, under the appearance of Christianity, does away with all Christianity; there is spiritualism, socialism, anarchism, materialism: all phenomena which may bring about the eventual antichristianity, and it may be seen that the spirit of antichrist proves greater energy than it has ever shown." (pp. 158-160.)-Deindörfer's fundamental error is the sentence, "Pabstianism is not yet absolute apostasy from the Christian faith" (p. 159), which sentence is again based on a defective apprehension of what the Christian faith actually is. The right cognitio Christi leads also to the certain knowledge of the Antichrist. Christianity is the doctrine of justification and salvation through faith in Christ alone. But this doctrine has cursed the papacy and bloodily persecuted its confessors. Whoever recognizes Christ in this way, as one may reasonably expect of a Lutheran theologian, it should not be difficult for him to recognize antichristianity in Pabstianity: absolute apostasy from Christianity within Christianity and under the mask

of true Christianity. That the Iowa Synod contradicts Luther and the Lutheran confession in the doctrine of the Antichrist is admitted by Deindörfer himself, when he writes: "The judgment that the pope or, more correctly, the papacy is the antichrist, verus antichristus, is found, as is well known, in the Schmalkaldic Articles and thus has the appearance of a confessional statement. Luther and the fathers of the Reformation pronounced it with full conviction." (P. 145.) F. B.

Rejection of false doctrine and" its advocates. In "The Lutheran Quarterly" from the General Synod it says: "The Church, or communion, does not anathematize those who differ with her. The anathemas of the Church of Rome are her logical attributes consequent upon her presumed authority, whilst the *damnamuses* at the conclusion of several of the articles of the Augsburg Confession are inconsistencies - logically in fundamental contradiction with the positive sense of the Confession. Protestantism denies its fundamental principle when it presumes to exercise authority in human right over conscience. It can define the trust which its servants undertake in its service under its Confession and can bind them by Scripture authority to these distinctive doctrines, but beyond this it may not go." - "The Lutheran Quarterly" thus asserts: that it is wrong for a Christian, and inconsistent for a Lutheran, to call the dissenting doctrine false doctrine, and the advocates of it false prophets, and to shun it, for this, and nothing else, is meant by "rejecting" and "damnare" the Confession. Now as to the first point, the Scriptures plainly teach that we are not only bound to confess the truth, but also to reject error, and to shun and warn against false teachers, Matt. 7:15, Rom. 16:17, Gal. 1:8, 9, 1 Cor. 16:22. What, therefore, the Scriptures command, The Lutheran Quarterly calls sin. Equally groundless is the second assertion, that a Lutheran drops his principle when he rejects contradictory doctrines and teachers. In most of the Articles the Augustana adds one or more such rejections, damnationes. Thus, it not only considered them to be right, but also, without a doubt, to be consistent and logical. And in this, the Augustana did not contradict reason and logic, for logic teaches that all judgments contradictory and contrary to an established truth are necessarily false and, as such, can be directly concluded. The sentences of the "Lutheran Quarterly" are only a new proof of how deeply unionism, which at the same time knocks out the ground of Scripture and reason, has penetrated into the marrow and bone of the General Synod. F. B.

Unchastity of the Unirte. The "Friedensbote" of July 7, p. 214, writes: "The Protestant Synod, however, does not regard lodge membership as an act that is subject to discipline, and thus, by admitting such people, is absolutely not guilty of lack of discipline." - As sad as this confession of the Uniate is, that they do not fight the lodges in their midst, but quietly allow them, it is only consistent from the standpoint of unionism. For if the Uniate, contrary to the holy Scriptures, may declare Lutherans and Reformed, orthodox and false believers, to have equal rights in the church, there is no reason why they should not go one step further and tolerate all religions, together with the lodges, as having equal rights in the church. Strange, by the way, is the argument by which the "Messenger of Peace" seeks to clear his Synod of the charge of chastisement in the Lodge matter. The same runs to the ground-

In the Unirte only that is unrighteous which the Unirte regard as unrighteous! Generalized, then, the splendid sentence, worthy of the lodges, would read: In each one only that is unrighteous which he himself regards as unrighteous. But since we do not share this principle and also judge the unchurched according to Scripture, we cannot drop the charge of gross unchastity, for ecclesiastical fellowship with unbelievers is clearly forbidden in Scripture, 2 Cor. 6:14-18.

F. B.

Colored Methodists of the Philadelphia Conference have decided to use their influence to prevent the organization of entertainments, picnics, outings, etc. for the benefit of the church. It will now be necessary to look for some other motive power to raise the money necessary for the church. If those Philadelphia Methodists know the gospel, they will be exhorted by the mercy of God to give. If they do not know the gospel, they will appeal to the sense of honor, etc., or promise heaven with the pope for the gifts. With the gospel, one does some good with Christians. But with un-Christians only the other way fails. F. P.

Doctrinal freedom among Episcopalians. An Episcopal preacher, "Father Paul," recently declared in a Brooklyn newspaper that he considers the Pope to be the Vicar of Christ and the divinely appointed Chief Shepherd of all Christendom. "Father Paul" finds fault with the Pope only in this, that he will not recognize as valid the "ordinations" of the Anglican Church. The newspaper reporters were now very curious to know what the other Episcopal preachers of Brooklyn would say about "Father Paul's" position. The best known and most respected of them said, "There is room enough in the church for all sorts of opinions. 'Father Paul' may preach the supremacy of the pope if he pleases, and the church will not care for him, first, because we believe that the individual should be allowed the greatest liberty; secondly, because we hold that 'Father Paul' represents no one. Not five pastors of the Diocese of Lang Island sympathize with him." Here we are confronted with the sinister view of the church that underlies modern doctrinal confusion. There should be room enough in the church for all kinds of opinions! According to the Scriptures, there is no room in the church for any human opinion. The apostle Peter admonishes: "If anyone speaks" - namely in the church - "that he speak it as the word of God", 1 Petr . 4, 11.

Concerning **the doctrinal differences of the various church denominations**, "The Churchman" writes: "The great mass of the church members of all the Christian bodies in this country have substantially the same doctrinal convictions. They are not theologians; they have no carefully articulated systems of opinion in theology or in any other subject. They have a few primary convictions. And I believe that throughout the Christian churches the ordinary members hold what are in fact the same beliefs. The differences are found among the theological teachers and the preachers who have been instructed in theology, or are compelled by their employment to develop some form of systematic theological statement. But even among these it is unquestionably true that the tides of development drive them toward a Catholic doctrinal view." - Such and similar thoughts are constantly expressed in our unionistic times by the ecclesiastical papers of all sectarian communities. Nothing, however, is more erroneous than the assertion that in all ecclesiastical communities the fundamental truths to which the people hold fast are the same, and that the doctrines of distinction have their ground merely in the differentiation between the different sects.

The sects deviate in their doctrines from the Lutheran Church because they have lost the basic ideas of Christianity in whole or in part. The sects deviate in their doctrines from the Lutheran church because the basic ideas of Christianity have been completely or partially lost. And the fact that the people in the sect churches let the preachers with their false doctrines have their way is also due to the fact that in many cases they no longer have the faintest idea of what Christianity actually is. The false doctrines of the sects are not peculiar developments of the fundamental Christian ideas, but denials of them, especially of the truth that man is saved not by works, but only by faith in the promise of the grace of God in Christ Jesus. He who has rightly recognized and heartily accepted this doctrine is fireproof against Pelagianism and Papism, against enthusiasm and rationalism, against Calvinism, Arminianism and Synergism, against Indifferentism and Unionism. But also vice versa. Even the departures from the Lutheran confession within the Lutheran church, e.g. in the doctrines of church, ministry, and absolution, of the Sabbath and Christian liberty, of the Antichrist and the Millennium, of conversion and election by grace, are not peculiar developments of the same fundamental Christian truths, but, in consequence, denials of them, and they, too, have their deepest foundation in an insufficient recognition and appreciation of the fundamental truth of Christianity, the doctrine of justification. Real unity of the churches can therefore only be achieved in such a way that agreement in the fundamental Christian truths is not presupposed as already existing, but is first established. F. B.

On the solution of the Presbyterian confession problem. In the "Churchman" a "wise" Presbyterian writes: "The doctrinal disputes in the Presbyterian, or in any other church, will not be settled until their confession acknowledges the truth of both Calvinistic and Arminian views. Most Presbyterian preachers are both Calvinists and Arminians, just as many Methodist preachers are both Arminians and Calvinists. They may not admit this, but it is true. The day will come when the church will hold a doctrinal view that embraces the whole field." - But this Unionist solution of the question strikes at the bottom of both Scripture and reason: of reason, because it rests on denial of the proposition of contradiction; of Scripture, because it denies with the Calvinists that God has redeemed and wills to make all men blessed, and with the Arminians that it is God's grace alone which makes man blessed. Unionism always solves the theological difficulties only in such a way as to cut out the truth and hold fast the errors. F. B.

Particular Grace of the Presbyterian. "The Presbyterian," August 28, writes: "If God, the Father, Christ, the Savior, and the Holy Ghost, the Re- newer and Sanctifier, are operating personally and directly with 'every soul created' and for its 'redemption from its sins' and 'in behalf of righteousness,' and *if there is no distinction in the method and degree of the respective divine operations,* then there can be no failure, and 'every soul' will come into gracious and saving relationship with the Triune God. But facts show that thousands die in their sins; those, too, who know and hear the Gospel of the Son of God." - So the Presbyterians get the answer to the question, Whom hath God loved, Christ redeemed, and the Holy Ghost called, not from the sayings of Scripture, which answer these very questions, but from their reason. They conclude, therefore, that God alone makes blessed; but in fact

many men lost: therefore God will not make all men blessed. This conclusion the Presbyterians readily adopt in their system, and let their whole doctrinal edifice be governed by it, without examining whether it could logically be concluded in this way, and yet seeing that this conclusion flies in the face of the clear words of Scripture. The Presbyterians are obstinate rationalists, who do not submit to Scripture, but make use of it only where it suits their reason. F. B.

In order to fight off the lodges, a Congregationalist pastor wants **the** "catechumenate" reintroduced into the church. In this way he hopes to enlighten young and old about the character and purpose of the church in such a way that the church and the lodge will no longer be confused with each other. To this it must be said that the order of the catechumenate is not in itself a protective defense against the lodges. It depends on what the catechumens are taught. If they are taught that Christianity consists in the effort to lead a better life after the example of Christ - this is the usual conception of Christianity among the modern sects - then the catechumenate will work into the hands of the lodges. If, on the other hand, it is taught that Christianity consists in faith in Christ crucified, the catechumenate will become a means of effectively combating the lodges. F. P.

Unitarianism among Congregationalists. A congregation of Congregationalists in Massachusetts has abolished its old, detailed confession concerning the Trinity, the deity of Christ, the personality and work of the Holy Spirit, the corruption of man, the atoning sacrifice of Christ, justification by faith, and eternal blessedness and damnation, and has substituted the following confession: "I believe in God, the loving Father of the race. I believe in the universal brotherhood of man, as taught by Jesus Christ. I believe in Jesus Christ as the Supreme Revealer of divine character, as the moral and religious Teacher, the spiritual Guide, and the Redeemer of men. In uniting with this Church, I promise to give myself to its service, to work for its upbuilding, and to walk with all its members and with all men in a spirit of charity and faithfulness." It is obvious that every Unitarian and Universalist can subscribe to these sentences, from which everything specifically Christian is deleted. It seems that this confession has also met with great approval among Congregationalists, and will probably be adopted by many other congregations in New England. How long will it be before we have to count the Congregationalists among the Unitarians who are "idolatrous, blasphemers, and outside the churches of Christ" (Apology, Art. 1)? F. B.

Evolutionary Doctrine in the Sunday Schools of the Sects. It is well known that many sectarian pulpits teach the theory of evolution. Now, as "The Sunday School Times" announces, it is to be shown in the Sunday schools how the Bible and evolutionist science are compatible with each other. A pastor writes in the paper: "As the time comes for looking forward to the studies of the Sunday school for the next six months, the question comes to a good many of us, How are we to present the creation story and the Book of Genesis ? In common with many others, I am convinced that the time is come, or is very close at hand, when we must teach this part of the Bible in view of its relation to the rest of what is taught to our young people. They are taught in school that the world is the product of evolution, and expect us to show how the accounts in Genesis of man's origin

tallies with this. If we do not, we lose our influence over them. How are we going to teach Genesis-who honestly wish to build up, and not tear down, faith? Are we to have help from *The Sunday School Times* in presenting the 'new light' that has broken from God's Word in the past few years?" On this the editor remarks: "On the face of it, there does not seem to be any practical difficulty in the study of the Bible story of creation and of the later disclosures of science. Some of the wisest and strongest believers in evolution have been the most devout lovers of the Bible. The correspondence of these nominally conflicting views is brought out in this issue of *The Sunday School Times,* and it is hoped that this is done in a'way to increase the knowledge and strengthen the faith of the believing student." In the explanation of Gen. 1 it is then said of the whole creation account: "It is a poetic picture of the evolution of nature, without any attempt at a scientific description of physical events." Of the evolutionary development of man it is said: "In our time the interest turns especially on the question of man's creation. Was it by a direct fiat out of nothing, or from some lower form of existence by a process called evolution? The narrative has been often treated as though it said the former, but it does not. It represents it as an act of mediate creation 'from the dust of the ground'. The idea of such a mediate creation is thus distinctly sanctioned, and to a believer in God as Creator an evolution can be nothing else than this. With this the narrative in Genesis stops, and, if it be meant to teach us all the scientific facts of the matter, then we must reject every kind of theory which represents man as evolved through the successive stages of animal existence as inconsistent with the inspired record. But is that the purpose of the narrative? Calvin, referring to the work of the fourth day, says: 'Moses, speaking to us by the Holy Spirit, did not treat of the heavenly luminaries as an astronomer, but as it became a theologian, having regard to us rather than to the stars.' Is it unfair to make the same distinction as regards the work of the sixth day, and to say that Genesis does not speak of the creation of man as a biologist, but as a theologian, having regard to our religious wants, and not to our scientific curiosities?" -So even the puny remnants of divine truths hitherto extirpated from the Sunday schools of the sects are supplanted by the crassest unbelief, and the clear words of the sacred Scriptures of evolutionist astronomy, geology, and biology are twisted to love by utterly inept teachers. Instead of counteracting the unbelief which the state schools impress upon the children as the results of science, the Sunday schools impress upon it the stamp of divine truth. And yet "The Sunday School Times," July 20, boasts: "The modern Sunday school has done more for the race than the family at its best estate." F. B.

The same gross unbelief is spread by the Presbyterian "New York Evangelist" in his "Sabbath School Lesson Helps". He believes that the higher criticism, the new theology, "liberality" and "advanced thought" must also be brought to bear in the Sunday schools. Boldly, then, in the "Lesson Helps" of the "Evangelist," it is asserted that the first chapters of Genesis have no historical value; that they only tell us what ideas mankind had in their childhood; that the church has committed a great mistake in passing these passages off as historical; that even the story of the Fall of Man does not teach history, but spiritual truth; that the story of the "apotheosis" of Enoch is a myth, and the story of the flood of the Gentiles is a myth.

is an old legend; that Cain and Abel, both sinless by nature, differed in such a way that the one used his free will to sin, but the other to please God in his life. The same tone is struck by the "Senior Quarterly" published in Chicago. "The Presbyterian" remarks: "If our youth are brought up on such stuff, it will not be long before they will drive away their faith from the Bible, or our church will become so absorbed in rationalism that its doctrines of distinction will be lost, and its strength and honor will vanish. It is high time that the lovers of infallible Scripture, and the friends of orthodox teaching, should be on their guard, and keep a careful eye on the school, pulpit, and preffects of our day. " F. B.

"An up-to-date Gospel." The many sectarian preachers who never tire of talking of progress in Christian doctrines and methods should heed the following words of Dr. Cuyler: "I exhort you not to be taken in by the common deception that this 'advanced age' requires entirely new methods and a new mode of preaching, and what has been nonsensically called an up-to-date gospel. This age of ours, with all its vast mechanical inventions and with its increasing mammon ministry, has not gone one inch beyond the indispensable need of the atoning blood of Jesus and the converting power of the Holy Spirit. All the telegraphs and telephones and all the universities with their vaunted achievements in science have still not made Calvary and Pentecost superfluous. Human nature has not changed; human sinfulness and suffering have not changed; the Word of God has not changed; the delicious promises have not changed; and what fallen man needed 1900 years ago to lift him up to God, he still needs today. Hold fast to the old gospel. Do not waste your strength in defending the Bible; it proves itself. Your commission is to 'preach the Word,' and God will take care of the rest." - Christianity is par excellence the only true religion in the world, for in the Gospel of Christ it shows to all peoples at all times the way that alone leads to salvation. The old gospel is therefore also always and everywhere "up to date". F. B.

Concerning the **relationship between religion and theology, The** Sunday School Times writes: "Religious truths concerning personal duties, privileges, hopes and prospects are practically important and usually easily understood. But theological truths, or assumed or inferred declarations of spiritual and infinite truths or facts, are often wholly beyond human comprehension. They have never been understood; they can never be understood; nor is there any reason why they should be desired to be understood. It is said of the learned Tholuck that he was once approached by a sorrowful and pious lady who declared that she could not understand the doctrine of the Trinity. Tholuck replied that she was confusing religion and theology. The doctrine of the Trinity was a purely theological question and not in the least necessary to religion. This distinction between religion and theology is important for all of us. The Syro-Phoenician woman who received a special grace from Jesus and whose faith he praised knew nothing of theology, but had a share in true religion." - This fundamentally false but widespread view, that religion has nothing to do with theology, and that one must be a devout

The idea that a man can be a Christian without knowing anything of Christian doctrine, and that he can deny the doctrines of theology and yet be truly religious, has its ultimate foundation in a false conception of religion as well as of theology. Religion is a pious feeling, a solemn mood and excitement in man, and theology is the sum of doctrines derived from human reflection directed to religious feelings. Religion, therefore, could very well exist without theology. But since true religion is essentially nothing else than the believing certainty of man that God is gracious to him for the sake of Christ's merit, and Christian, true theology is essentially nothing else than the divinely revealed doctrine that God in Christ is reconciled to the world and is our gracious Father, it is evident that true religion has theology for its presupposition and can no more exist without it than effect can exist without its cause. F. B.

CleriraliSmuS and Antirleriralism in Mexico. In 1857 reforms were introduced in Mexico which separated church and state. Ten years later Juarez secularized the landed property of the Roman Church, suppressed the monasteries, forbade religious celebrations outside the church walls and the wearing of religious clothing in the streets, introduced civil marriage, and gave religious freedom to all. But how little thought was given to carrying out these provisions is evident from the fact that the Bishop of San Luis Potosi was able to declare in Paris last year that the reform laws in Mexico were a dead letter. This declaration was one of the reasons for the increased activity of the anticlericals, who now began to form clubs in the interest of the reform laws of 1857. On February 5, the first congress of the anticlericals met in San Luis Potosi, where more than 80 clubs were represented. One speaker proposed that a petition be sent to the King of Italy to prevent the election of a new pope on the death of Leo XIII and thus put an end to the "unworthy papacy". The Roman superstition, the tyranny of conscience of the priests, their evil influence in the families, and the terrible immorality which the celibacy entailed among priests and religious were discussed. Among other things, the following resolutions were passed: not to send children to Roman church schools; not to contribute to the maintenance of priests; to work by law to limit the number of priests so that there would be no more than one for every 10,000 inhabitants, and that all who take vows as priests or monks should lose their civil rights. The annoying occurrences, especially in the higher clerical and social circles, also caused the paper "E1 Imparcial" to issue the advice in the city of Mexico to be more careful in the choice of confessors. Another paper thought that the state had reason enough to absolutely prohibit auricular confession and celibacy as immoral and harmful to the common good. - As in all Catholic countries, so also in Mexico there is no lack of those who are tired of the tyranny and abomination of the papacy and its priests and strive to shake them off. Unfortunately, however, these reformers lack the Gospel, without which it is possible to tear down but not to rebuild. F. B.

II. Abroad.

Harnack and the General Conference of the Regional Church of Schwarzburg-Rudolstadt. The General Conference of the Evangelical Lutheran Regional Church of the Principality of Schwarzburg-Rudolstadt held its annual meeting in Rudolstadt on August 14. The actual lecture was given by Rev. Rübesamen on the essence of the

of Christianity according to Harnack. After a discussion, the following resolution was unanimously adopted: "On the basis of the presentation we have heard and on the basis of the confession of our Evangelical Lutheran Church we emphasize: The core of the Christian faith is the redemption that has taken place in Jesus Christ, who is to us, in the sense of the declaration of the second article, 'truly God born of the Father in eternity and also truly man born of the Virgin Mary.' A gospel in which Christ is not included is not the gospel." - Similar resolutions have been passed at almost all the synods and conferences of which ecclesiastical papers have reported over there. But instead of passing such cheap resolutions, which do little to control the spreading unbelief, the German theologians should rather inquire into the cause which has been able to bring forth such fruits as Harnack and his book. This is no other than the denial of the verbal inspiration at all German universities. With the denial of inspiration, the door has been opened to theological arbitrariness. If the theologian must first examine and decide for himself what in Scripture is divine truth and what is the erroneous opinion of the sacred writers, then there is no longer any objective, but only a subjective, and that means, at bottom, no standard of theological knowledge at all. How much a theologian will accept from Scripture, and what he will reject, depends then only on the arbitrariness of the theologian. But he who uses reason as an arbiter in theologicis, and is then surprised that even a theologian like Harnack should once appear and pronounce the very passages on the blood and divinity of Christ to be erroneous, groundless conclusions of the sacred writers, only betrays how little he is able to trace an error to the tips of his fingers. The deniers of verbal inspiration in the German universities are basically responsible for Harnack and his atrocious book on the "Essence of Christianity." F. B.

A new translation of the Bible. The "Kirchliche Wochenschrift", the organ of the positive union, spreads the following appeal: "An urgent matter. The need is becoming more and more urgent in the circles of those who daily search the Scriptures for a translation of the Bible that is as exact and literal as possible. With astonishing diligence Luther improved his Bible translation from year to year, so that the last edition he produced differs considerably from the first. Since the days of Luther, our knowledge of the text and of the languages concerned has made such progress that the necessary improvement of Luther's text becomes a duty for us. Translations that do not reverently follow the Luther text and preserve the unsurpassable good, but want to deliver something completely new (such as Weizsäcker, Elberfeld, etc.), will never find acceptance in wider circles. The fact that, in spite of these deficiencies, these translations, and especially the Elberfelder, have become so widespread, shows the urgent need for a thorough revision of the Luther translation. Many brethren here and there have now joined together in this work, and this appeal calls upon all Bible Students to join in the common work. In order to draw on as many forces as possible, we propose the following: 'We do not want to come forward with a finished translation, but a revised translation will first be published in monthly deliveries, in each delivery a section of the Old and the New Testament. In addition, questions of biblical introduction, the results of recent excavations and research, practical compilations of parallel passages, explanations of important biblical terms, occasionally also geographical and ethnographical, statistical, etc. will be dealt with.

In short, everything that is necessary for a thorough Bible research. This edition will be distributed as widely as possible in all believing circles. The intention is that, in addition to the actual translators, every subscriber will become a co-worker by sending any reservations about the translation, as well as suggestions for other versions of passages about which the Lord has given him special clarity, to the leadership of the Church for consideration and possible utilization. What is useful will be published in the following delivery. This will accomplish two things: 1. a wealth of material and of individual results already obtained will be made accessible to the entire circle of readers. 2. the whole circle of readers will be stimulated to a thorough research of the Bible. After the translation has appeared in its entirety in such deliveries, the translation to be determined by a suitable commission will appear in print according to the results obtained through this joint work. The deliveries will be printed in the format of a pocket Bible with a not too small font (approximately in the form of the Württemberg edition) and will appear monthly under the title "Das Buch". The price for each delivery is 30 Pfennig. This is paid in advance in the amount of 3 Marks for the first 12 deliveries. Those who receive all the deliveries can have them bound, for which a suitable binding is supplied, and then already have a pocket Bible. We now ask two things: First, that you yourself, according to the power the Lord has given you, become a co-worker in the work of translation. Secondly, that you gather as many subscribers as possible for "The Book" in your circle. The first delivery will appear, God willing, at the beginning of October. Lists for the registration of subscribers will be sent to everyone who wants to circulate them in his circle. Orders, inquiries, applications for collaboration, etc. are requested to P. Ernst Lohmann, Freienwalde a. d. Oder.'" - The "E. K. Z." sees in this appeal "a rather regrettable manifestation of a subjectivist piety," and calls the projected Bible translation a "sectarian one." "The German Protestant Church" - she speaks - "has, after all, had a revised Luther Bible since the year 1892!" But the "E. K. Z." still does not see that this revised Bible is also sectarian and has given the impetus to other sectarian revisions and will continue to do so. Quite apart from other reasons, the revising should have been left alone, because it was foreseeable that once the spirits of revision had been summoned, they would not soon be rid of them again. F. B.

The "Evangelical Church of Italy" (Chiesa Evangelica Italiana) arose - so reports the "E. K. Z." - in 1871 from the union of about 30 independent smaller congregations. It owes its existence essentially to the work and influence of Gavazzi, that friend and field preacher of Garibaldi, who had formerly been highly honoured and much questioned by Pope Pius IX, but later excommunicated, and whose ardent love for Italy and sincere earnestness for truth had made him first an enemy of the immorality and fatherlessness of the Roman clergy, then a restless researcher in the Gospel, and finally an enthusiastic, life-awakening witness of the evangelical truth. And his way has been exemplary for the Church united by him (the Chiesa libera, the free Church, as it called itself in the beginning). For it is the characteristic of the "Italian Evangelical Church" that it consists in all its members of real Italians, and that most of them and, with the exception of one, all their workers from the Pabstacy have been converted to the Gospel. And the success is not only shown by the fact that, in spite of severe storms, the

This is not only because the number of congregations and workers is constantly growing (today there are: 40 congregations, 53 outstations, 131 visited places, 20 pastors, 11 evangelists, 13 other workers), but above all because more than once, under a vigorous testimony, almost all of the rural congregations have turned away from Rome to the Gospel. But now that the most faithful friend and supporter of its external existence, a Scottish clergyman, has gone home, the young church, in the face of the economic decline of Italy and despite the most strenuous willingness to sacrifice of its congregations, which are without exception poor, sees itself close to ruin - sees itself faced with the impossibility of providing its workers with even the bare necessities of life; Faced with the necessity of limiting or even abandoning their promising work and seeing the existing congregations pass into the hands of lurking denominations.

The Mormons are also trying to gain entrance into **Munich** (Bavaria). There they distribute their magazine "Der Stern", which calls itself the "German Organ of the Church of Jesus Christ of Latter-day Saints". At the beginning of the year it brings a "Statistical Report of the German Mission for the Year 1900". Thirty-two congregations exist in Germany, to which Hungary is also added as belonging to the "German Mission." The German congregations are grouped into the "Conferences" of Hamburg, Berlin, Dresden, Frankfurt and Stuttgart. In these congregations 4 "high priests" and 78 "seventies" work as missionaries. In addition, there is a priesthood of 5 elders, 15 priests, 40 teachers and 11 servants for the individual congregations. The total number of souls is given as 1605, among them 293 children under 8 years of age. 301 were baptized, 45 emigrated to America, including 5 children under 8 years of age. About the activity of the missionaries it is reported that 41,241 house visits with tracts were made. "Meetings were held in 1764, as well as 706 Sunday schools and 1034 Bible studies, on which occasions 84,726 tracts were distributed and 17,424 explanations of the Gospel, as well as 2075 books. As far as the Bavarian cities are concerned, special activity was developed especially in Nuremberg with house visits, invitations and book distributions. In this city there are 3 "Siebenziger", 2 priests, 3 teachers, 2 servants, 79 souls, 3 baptized. (A. E. L. K.)

Edward VII, defensor fidei. The "A. E. L. K." reports: "A motion to amend the royal confession concerning the rejection of the Roman doctrine of the Sacraments having been rejected, the Committee of the House of Commons now deals with the title of the King as the -defensor of the faith'^. The Irish deny any right to it, because the papal authority is not recognized; the Anglicans claim it only for themselves, and the dissenting deputies want it understood in the sense of the proclamation of absolute freedom of conscience. It is probable that on this point, too, the previous observance, which has existed from Henry VIII onwards, and which Balfour advocates, will tip the balance." - Quite apart from the disreputable historical significance of this title, it should be dropped because, no matter how it is interpreted, it is based on a false idea, namely the papist and reformist heresy that the secular power not only has to protect the body of its subjects, but also to stand up for their faith with secular weapons. F. B.

Mixed Marriages. The "Kath. Kirchenanzeiger" for Biberach contains in No. 9 (March 3) the following instruction: "Those Catholics who live in a mixed marriage with Protestant child rearing, may, before they confess and communicate

take the following instruction from our diocesan catechism to heart and seriously consider: 'Whoever enters into a mixed marriage and has the children baptized and educated in another religion sins very gravely and can validly be absolved of this sin only if he sincerely repents of the error committed and is determined to make amends to the best of his ability!"

"Civil Marriage a Concubinage." Under this title Count Paul v. Hoensbroech comments in the "Tägl. Rundschau" on the case of Chaplain Schnuppert in Dusseldorf, who in his fine capacity as pastor called the marriage of two Catholics, contracted only before the state registrar and not also before the clergy, a concubinage. The offended husband and also the public prosecutor brought charges against the chaplain. v. Hoensbroech now writes, among other things: "In order to make one fairly aware of the incredible contempt with which the Catholic Church speaks of civil marriage, it is best to let the Church herself have her say on this point in some of her official pronouncements and authentic declarations. I shall confine myself to modern times. On September 27, 1852, Pius IX declared that any unchurched marriage in places where the provisions of the Council of Trent were in force was 'a shameful and curse-worthy concubinage.' On April 21, 1878, Leo XIII called the civil marriage law a 'godless law' and calls civil marriage itself 'a legal concubinage.' ' The same declaration was repeated by Leo XIII on March 17, 1879. Relying on this papal teaching, the Jesuit Lehmkuhl does not shrink from calling civic marriage a 'stinking concubinate' in his 'Moraltheologie'. (Theolog, mor. II., 548.) And this 'Moral Theology' serves as a text-book for the young theologians in most German seminaries! Similar to Lehmkuhl are the other most common 'textbooks of Morat: Gury, Ballerini, Palmieri, Marc, Sabetti, etc. A laudable exception is made by the Catholic clergyman Dr. Schnitzer, professor at the Lyceum in Dillingen. Although he also stands entirely on Catholic ground and describes civil marriage as invalid and sinful for Catholics in conscience, he nevertheless writes: 'One must be careful not to call civil marriage simply concubinage from the pulpit or in the confessional. No state can or will tolerate that a state-valid marriage be called concubinage, and it is not permitted for a citizen under the law to indulge in invective about a legal institution.' (Katholisches Eherecht, 5th ed., Freiburg, 1898, p. 76.) The State must show here that it is master in its house, that it knows how to preserve its house rules, that it will not tolerate a large community within its territory claiming it as a right to revile its laws. . . . May the Prussian State follow the example of the Bavarian State. On September 29, 1876, the Bavarian Court of Cassation declared the statement of a Catholic clergyman: -the cohabitation of two only civilly wedded persons is concubinage and public whoring, to be punishable, because this statement violates § 131 of the St.-G.-B."

(A. E. L. K.)

The Moral Theology of St. Alphonsus of Liguori. The "E. K. Z." writes: "The following news has now passed through the newspapers: -Munich, June 25. The editor Ignaz Kutfchera was arrested in Munich for literally translating the moral theology of St. Alphonsus of Liguori, and the translation was seized. Who is being condemned here-just as in the matter of Grossmann? The Roman Church reveres Liguori as -teacher of the whole Church^; his moral theology is therefore a normative work for the Roman Church. And this -MoraU is so thoroughly immoral that its dissemination, because

The state will persecute the teachings of the Protestant Church. We wish the moral teaching of the Protestant Church to be disseminated as widely as possible, and the State finds no reason to hinder its dissemination. But what a testimony to the morality of the Roman Church is the fact that its moral textbooks may not be distributed! And what a state of morality must a church have reached, which not only indulges in the greatest invectives against those who spread its own moral teachings, but also calls upon the power of the state to persecute them!"

The value of sworn assurances by Catholics can be seen in the following decision, which was handed down on March 11, 1901, at four and a half o'clock in the afternoon in Rome "ad S. Apollinarem, in Coetu S. Pauli Apostoli": "Titius asks his betrothed bride Caja (of course with a different name), who has been seduced by another, whether she is a virgin. Since she is already absolved of sin (in confession), Caja answers with an oath that she is free from the guilt of fornicatio." The further progress of the case (repeated questioning of the bridegroom on the day of the wedding, with the assurance that he would not otherwise marry her, with the same reply; revelation of the guilt by a "perversus"; immediate desertion of the wife on the part of the husband, and thereafter the question whether this marriage is now legally dissolved, which is answered in the affirmative) does not interest us here. We only put our finger on the answer to the (second) question discussed in the Collegium (under the chairmanship of a consultant of the Index Congregation): whether Caja had acted rightly? The decision is: "She has (initially) acted rightly. For it was not clear to her that Titius demanded bodily purity as a condition of marriage. And since she had received forgiveness for her sin elsewhere (mouth), she could, in order to avoid the meaning of the question, avail herself of a spiritual reservation (restrictio mentalis)." - This theological opinion is reported on p. 276 f. of the "Analecta Ecclesiastica," a theological-political monthly published in Rome, which, directed by one of Leo XIII's house prelates, Felix Cadene, and adorned with Leo XIII's coat of arms on the title page, publishes the papal and congregational decisions. The morals of Liguori and Gury are now still the ruling ones in the Roman Church. F. B.

Concerning **the New Testament in Catholic schools in Württemberg,** the "Ev. Kbl. f. Württemberg": "In the second decade of the 19th century the New Testament was systematically distributed in the Catholic parishes and schools of Württemberg by the Catholic church authorities. By decree of December 4/10, 1818, the Catholic Church Council distributed 10,000 copies of the German New Testament by Carl and Leander van Eß; two-thirds of these were to be distributed in the parishes, one-third in the schools. In the following year (December 3, 1819) the Vicariate General issued more precise regulations. The copies distributed in the schools were and remained the property of the local schools; they were not to be taken home. They were to be used mainly as reading books for the oldest class and for the Sunday pupils. The parish priests were ordered to explain any obscure passages to the pupils at any time and to introduce them to a wise use of the Holy Scriptures. The right, however, to expound and interpret the sacred Scriptures of the New Testament publicly in church, school, or elsewhere, was limited to the pastors and clergy. Even in the parishes, the laity, not excluding the school teachers, were not to presume to hold meetings of either kind in any public place, church or square, or in private houses.

The lay people feared that the laymen It was feared that the laity would present arbitrary interpretations. In contrast, the use of the New Testament in domestic worship was expressly permitted. Fathers and mothers of families were allowed to read beautiful and uplifting passages from the New Testament Scriptures either themselves or have their children read them."

The Roman Orders in China. The reporter of the "Etoile Belge" has made an investigation in Shanghai of the property of the religious co-operatives there and, according to the official land register of the city of Shanghai, has ascertained the following: In the French branch the Jesuits and Lazarists possess large estates to the value of 1,088,446 taels, in the English and American branches such to the amount of 783,956 taels, together 1,872,402 taels, or, counting the taels at 3 marks, 5,617,206 marks. Since the cadastral survey was made four years ago, and the missionaries own warehouses and inns that are not listed in the land register, the author calculates the assets of the religious cooperatives in Shanghai alone at eight million marks. Incidentally, the Jesuits there are known as excellent businessmen. They advance money for commercial enterprises and have also recently founded a business firm under a foreign name, which is advantageously known throughout the East. In Tientsin their property is said to be much more important. The property of the Catholic dead hand of the great cities, however, is not at all to be compared with the extensive estates which the Jesuits and Lazarists possess in the provinces. If, therefore, the reporter concludes, the missionaries will soon again be asking for alms in Belgium in order to "save their relatives from starvation," this is pure exploitation. For if they used a portion of the net income from their possessions for charitable purposes instead of lending the money at interest, they and their dependents could easily resist the famine. (E. K. Z.)

Pronunciation of Latin. Latin has always been the language of the Roman Catholic Church, especially because a world language common to the representatives of all countries must facilitate discussion in the great assemblies. But the purpose which was sought to be attained by elevating Latin to the dignity of a Catholic language for the whole world seems by no means to have been attained. One of the stenographers of the Vaticans publishes an interesting article in which he very rightly remarks that a world language only deserves this name if its pronunciation is the same everywhere. Now we know that Latin is pronounced differently in every country. The German pronounces it in the German way, the French in the French way, the English in the English way, and the Italian in the Italian way. Naturally the bishops of the various countries of Europe also follow the usage which prevails in their schools. Hence it is that the French bishops, with their Latin, form the despair of the Italian bishops, and that a Spanish bishop once mistook the Latin of an Irish brother bishop for Chinese. This diversity of pronunciation, above all, compels the unfortunate stenographers of the Vatican to a veritable gymnastics of the ears. Therefore the above-mentioned stenographer expresses the wish that an international committee be appointed to introduce a universal, uniform and obligatory pronunciation of Latin. (Ev. K. Anz.)

Doctrine and Defense.

Volume 47. **October 1901.** **No. 10.**

On the limits of human science.

(Speech delivered at the dedication of the new Concordia College teaching building in Milwaukee, Wis.).

Honourable Assembly!

We have just handed over a building to be used for higher education. Our institution is a church institution. But in spite of this, indeed precisely because it is an ecclesiastical institution, human knowledge or, which is the same thing, human science should also be cultivated in it.

You are aware that in wide circles there is an assumption of opposition between the Church and human science. Is this assumption correct? Are the Christian church and human science really opposites? Must he who is a faithful member of the Christian Church oppose human science? And^must he who is a sincere and truth-loving investigator in the field of human knowledge declare feud with the Christian Church? By all means not! The Christian Church is not an enemy of human science. Indeed, the Christian church itself continually uses worldly knowledge to direct its profession in the world, and history proves that the more serious it was about directing its profession in the world, the more zealous the Christian church has been in cultivating all worldly knowledge. Likewise, human science is not in itself an enemy of the Christian Church. This is evident from the very fact that thousands of the most notable representatives of human science have been and are faithful members of the Christian Church. No, the Christian Church and human science are not opposites.

But how is it that the apostle Paul warns the Christians against "philosophy" or human science? He writes to the Colossians (Cap. 2, 8.): "See to it that no one robs you through philosophy and loose seduction according to the doctrine of men.

after the statutes of the world, and not after Christ." The apostle here warns against human science, inasmuch as it has become mad. He warns here against human science in so far as it does not remain within its limits, in so far as, not recognizing its limits, it judges about things of which it knows and understands nothing. Unfortunately, this kind of "science," which does not know its limits, has not yet died out even in our time. But we want, as in our other institutions, so also in this institution, to remain unconfirmed with this kind of "science. We want to cultivate true science. We want to cultivate science that is clearly aware of the limits of its knowledge and actually keeps within these limits.

What are these limits? Let me now explain that in a nutshell.

But before I point out the limits of human science, we need to agree on what we mean by "human science". The word "science" has become a catchword of our time. Thousands, nay, millions, carry this word about in their mouths without associating with it any particular concept. We understand by human science the summa of knowledge which men - setting aside the revelation of sacred Scripture - have of themselves by way of observation, research, and investigation. With this description of "science" we can count on general approval, especially also on the approval of those who reproach the church for not respecting science enough. From this side, indeed, it is asserted that the church does not wish to accept what men have investigated, and have proved by observation and investigation to be the "incontrovertible results of science. What, then, are the limits of this human science?

1.

The Christian religion lies entirely outside the realm of human science. This becomes clear as soon as we realize what the Christian religion is. The Christian religion does not consist, as many erroneously think, in the knowledge that there is an almighty God. If the Christian religion consisted only in this knowledge, human science, of course, would still know something of the Christian religion. Why is this? Because all creatures that we see before us and that are subject to our observation testify to the existence of an almighty God who created and sustains them. Just as certain goods made in Germany or England bear the stamp: "Made in Germany", or: "Made in England", so all creatures that surround us bear the stamp of the Almighty God who made and sustains them. Kepler says: "In creation I grasp God, as it were, with my hands." But in this

The Christian religion, as we have already said, does not consist of this knowledge. Scripture and history testify that this knowledge is also found among the heathen. The Christian religion, moreover, does not consist in the knowledge of the divine law and in the endeavor to hallow the divine law. If the Christian religion consisted in this, then human science would know about the Christian religion. For in every human heart there is still a knowledge of the divine law, as Scripture and experience show. The apostle Paul says of the Gentiles that they "know the righteousness of God," 1) and are "a law unto themselves," 2) though they have not the law written in the holy Scriptures. But now the Christian religion consists neither in knowing the law, nor in endeavoring to live by the law. The Christian religion is something quite different. The Christian religion is the very antithesis of every religion of the law. According to the Christian religion, a man becomes blessed neither by doing good nor by refraining from doing evil, but without any works of his own, because Jesus Christ, the incarnate Son of God, kept God's law in the place of man and bore God's punishment for man's transgression of the law. According to the Christian religion, one becomes blessed without law, through faith in Christ. This is the essence of Christianity! The essence of Christianity consists in the gospel, in the gospel of Christ crucified. But of the gospel no man knows the least thing, whether by nature, by so-called innate ideas, or by research. Of the gospel there is nothing in the stars, nor on the heights of the mountains, nor in the depths of the sea, nor even in the heart of man, but the gospel has become known to us men only through divine revelation, which is now available to us in the holy Scriptures. The apostle thus describes the gospel of Christ, or the nature of Christianity: "Which eye hath not seen, nor ear heard, neither have entered into the heart of man." 3) This is also proved by experience. No heathen nation and no heathen religious book knows of the doctrine that one becomes blessed without works, through faith in Christ crucified. Prof. Max Müller of Oxford, the well-known Orientalist, once said in a lecture that he had spent a lifetime studying the religious books of the heathen Orient and had found in all of them the teaching that man must bring about his own salvation by his own works. Only the religious book of the Christians, the Bible, teaches the exact opposite, namely, that man becomes blessed without works, through faith in Christ. But if it be so, that the Christian religion exists only in the revelation of the holy Scriptures-and so it is-then it is evident,

1) Rom. 1, 32. 2) Rom. 2, 14. 3) 1 Cor. 2, 9.

that the Christian religion lies entirely outside the realm of human science, that Christian doctrine can neither be drawn from human science nor judged and measured by it. Those who nevertheless want to do this act quite unscientifically. Only that method is scientific which leads to knowledge, that is, which adheres to the sources of knowledge peculiar to the field of knowledge in question. He who wants to do astronomy must look at the stars and not, for example, at a potato field. He who wishes to know, expound, and judge Christian doctrine must look not at the stars, or at the sea, or at the heart of man, but at the Bible, which is the only revelation of Christian doctrine. Our ancient teachers laid down the principle: Quod non est biblicum, non est theologicum, what is not taken from the Bible is not theological, does not belong to Christian doctrine. This principle is genuinely theological, but at the same time genuinely scientific. And if it is followed, the greatest part of the controversy between the church and human science already falls away. For just as most wars in the world are caused by the displacement of frontiers - think of the wars that are being waged at the present time - so also most of the struggles between the Church and human science have their cause in the fact that human science claims dominion in the field of Christian doctrine, which is quite alien to it. It is not the science that conducts honest research in its own field that comes into conflict with the Christian Church, but the science that undertakes bandit-like raids on foreign territory. It is to this sort of "science" that the apostle points when he says, "Take heed that no man rob you through philosophy." With this after-science we want to remain unsworn in our teaching institutions. Human science, which imagines that it knows something of Christian doctrine, and accordingly drags Christian doctrine before its forum, has become mad.

2.

But human science has a field peculiar to it. It has a field in which it can and does know something. This is the field of natural things that fall under human perception and observation or experience. The field is so wide that I can only hint at its extent in outline. There is a historical knowledge through investigation of the existing historical sources. There is a linguistic knowledge through research of the actually existing old and new languages. There is a scientific knowledge through observation and research of the wide area of nature that lies before us. And the knowledge in all these areas we as a church consider to be very valuable. Luther's praises of the study of history and

of languages are well known among us. He calls history a "display, memory, and characteristic of divine works and judgments," and the knowledge of languages, with regard to theology, "the sheath in which the sword of the spirit is hid. And as for the vast kingdom of nature, for the Christian it is a great garden in which every little flower is interesting to him. If it should come about in our materialistic times that neither history nor the ancient languages are to be studied in earnest, and the study of the natural sciences is reduced to commercial interests, we as a church will cultivate these fields of knowledge with all seriousness for the reasons stated. In short, the Church recognizes and cultivates a wide field of human science.

But here a warning is necessary. Human knowledge in the natural sphere to which it belongs has a limit. It must remain conscious of this limit if it is not to degenerate into foolishness, ignorance, and presumption. Human knowledge of natural things always goes only so far as observation and experience of the facts at hand extend. Our knowledge of history goes as far as existing credible documents testify to facts that have occurred. Our knowledge of ancient and modern languages is the perception of these languages from existing writings or from their use in oral communication. Our knowledge of nature extends as far as the observation and experience of facts in this field. Where conjecture, hypothesis, and speculation begin, science ends. Hypothesis and knowledge are opposites. As in regard to Christian doctrine the proposition holds, "What is not taken from the Bible does not belong to theology," so in regard to human science the proposition holds, "What goes beyond the observation and experience of facts at hand does not belong to science."

One might ask: isn't that extremely self-evident? Certainly, it is exceedingly self-evident. And in theory this is also quite generally recognized. Not only does Luther thus determine the limit of human science when he says: "Now it is not possible that nature should be known by reason after Adam's fall further than experience gives," but also the more recent representatives of natural science quite generally recognize the proposition that with the limit of experience the limit of science is also given.

But what about in practice? Theory is good, but practice is bad. In practice, one usually goes further than observation and experience lead one. One passes off for knowledge what is not knowledge but hypothesis, indeed, empty imagination. Already Lichtenberg rightly said of the geologists, that is, of the people who want to enlighten us about the formation of the earth, that nine-tenths of their constellations seem to have more to do with the history of the human mind than with the history of

of the earth. And Luther's judgment of the astronomers is still true. He says of them that they "lie by force" by saying "from the innocent sky" what they want, not what experience or observation gives.

Where does this come from? Where does this actual lack of science come from, while human science is correctly defined in theory? It comes from the corruption of human nature. The human intellect cannot rise against the wrong will. We have abundant examples of this in all fields of human life. For example, people are pretty universally of the opinion that "War is hell," and in principle people want to avoid wars through arbitration. We even have a standing peace congress. But in practice peace conferences have neither prevented nor ended wars. The imperiousness and arrogance found in mankind start wars and continue wars. Arbitration is only entered into when one does not really trust things, that is, when one cannot hope to win an easy victory. Thus the world has always transgressed, even in human science, the limits theoretically recognized as correct, seduced to do so by ill will. Men are vain. The so-called representatives of science also take part in this vanity, and in their vanity they pass off as knowledge what is merely their supposition and imagination. And the dear public, especially the "educated," accepts the suppositions and conceits as the "established results of science," because it is possessed by the same vanity and worships itself, the human genius, in the glorification of the so-called representatives of science. To this is added another. In men there dwells by nature an enmity against the gospel of Christ and the holy Scriptures which reveal that gospel. One looks for setups that contradict the Scriptures. But one would ill achieve one's purpose if one were to make truly scientific research, keeping strictly within the bounds of experience. So one resorts to brazen assertions and puts them on the market under the name of "science." This spirit of untruthfulness, of unscientificness, of lies, of open and hidden hostility to Christ, dominates at the present time the greater part of the civilized world. It has also penetrated into most of the textbooks used in lower and higher schools.

From this way of doing human science we want to be preserved by God's grace. We want to keep the limits of human science not only theoretically but also practically. We want to cultivate human science in our institutions, which adheres to the facts. We want to cultivate the spirit of truthfulness and avoid the spirit of untruthfulness.

But finally, the important question: Will we succeed? Certainly not, if it depends on ourselves! By nature we too - to speak with Luther - have more desire for "pretty useless fables" than for truth and honest research. In us, too, there is by nature the spirit of vanity and self-idolatry. If, therefore, it depends on us, we shall both deceive and be deceived in the general deception. But we are Christians by God's grace, and have God's word. And in our institution we would not merely cultivate a natural morality, but here God is to rule by his word, the holy Scriptures. But God's Word has the power that, as it kills all evil lusts and desires, so it also continually kills the evil lust of vanity, idolatry of man, and blind idolatry. God's Word can and will preserve us from the deceit that so generally prevails in the world under the name of science. Therefore we close with the prayer, "Lord, keep us"-our whole synod and this institution also-"thy word!" Amen. F. P.

What does the letter to the Ephesians teach about the One, Holy, Christian Church?

(Continued.)

The apostle's explanation of Eph. 2, 11, in which he reminds the Gentile Christians of their previous and present status, comes to a conclusion in the passage v. 19-22, which actually deals with the one, holy, Christian church, as if ex professo. It reads: "Ye are therefore no more strangers and sojourners, but are fellow-citizens with the saints, and members of the household of God, built upon the foundation of the apostles and prophets, Jesus Christ being the corner-stone, in whom the whole building grows together into a holy temple in the Lord, in whom ye also are built up into the habitation of God in the Spirit.

St. Paul had shown v. 11-18. how the Gentiles, who were first distant and alienated from the πολιτεία *τού 'Ισραήλ, have* come near by Christ's cross and blood, how Christ has made the two, Jews and Gentiles, one, created in Himself One new man. Now it follows, as he brings out v. 19. that the Gentiles, as far as the present status quo is concerned, are no longer strangers and sojourners, ουκέτι *έστέ ξένοι κα'ι πάροικοι*. The Gentiles, who have now become Christians, are no longer distant and strangers, are no longer hostile to Israel of the right kind, nor are they strangers and bystanders, as was the case with some members of the Gentile world before. They stand by the people of God

They are not in the same relationship as members of a foreign nation to a state that grants them asylum and hospitality, but to which they are not formally incorporated. They no longer occupy the same position as the proselytes from the Gentiles in the Old Testament covenant people, who were not granted all the prerogatives of the chosen people. Rather, they are fellow-citizens of the saints, with the saints of Israel, and like all the saints, full citizens in the state of God Israel, having full share and enjoyment of all the goods of the same, such as redemption through Christ's blood, the forgiveness of sins, the various gifts of the Spirit, as well as all the rights and liberties which Christ has acquired for his own. Yea, more, they are householders with God with all the saints, members of the family of God, having in the house of God house-rights, filial rights, inheritance rights. The comparison of the church of Christ with a state, as well as with a house, a family, returns here. And it is especially emphasized here that even those who were at first enemies and distant and foreigners, who were at first heathen-minded and lived heathenishly, had no glory and standing before God and men, after they have been devoted to God and His church through righteous repentance and faith, stand as citizens of God's people and children of God's house on an equal footing with the proven saints, old experienced Christians. There are no degrees, no gaps, no distinctions of rank in the church of God.

But when v. 20. goes on to say *Αποιχοδομη& έντες,* "built up."
thus another turn is given to the image of the house. The believing Christians are on the one hand οἴχειοι *τοϋ & εοϋ,* inhabitants of the house, members of the house, the household of God, belong to the house, that is the family of God, but on the other hand they themselves form the *οίχος τοϋ & εοϋ,* are living building blocks of a great, holy building. Cf. 1 Pet. 2, 5. It is common to imagine and represent the Christian church under the image of a building, as already in the Old Testament the people of God are often compared to a house, called God's house, God's temple. By this image it can be made quite clear to simple-minded Christians what the una sancta is all about. And this image is developed in all directions in the present passage.

The apostle first points out the foundation of this spiritual building. Christians from among the Gentiles, like all the saints, are "built up upon the foundation of the apostles and prophets." The opinion is evidently not that the apostles and prophets laid the foundation, but that they themselves form *rd θεμέλιον,* the foundation building, the foundation wall. Only thus is true to this, what is said hereafter of the corner-stone. The prophets are here on the same line with the apostles, both nouns being comprehended under one and the same article, *τών άποστόλων xat προφητών*, Both, the apostles

and the prophets appear as a genus of men of God. Thus, without a doubt, the prophets of the Old Testament are meant. The Christians

from the Gentiles first had a relationship with the apostles, who are therefore mentioned first, from whom they had heard the word of truth, the gospel of their salvation. 1,13. Through the apostles they were also acquainted with the prophecy of the prophets, which the apostles used to prove and confirm their doctrine. The apostles and prophets are the foundation of the building that will grow until the end of the world, that is, the church of all times. Some of them, like others, have long since died, but they live on in their writings. The word of the apostles and the prophets, their writings are the foundation of the church. It was through the preaching of the apostles that the Christians of the Gentiles were won to Christ, and it is through the apostolic and prophetic word that faith is kindled and the church is gathered together. This word is then also the lasting foundation on which the faith of Christians, the church of believers, is based, on which faith rests. And this is a firm, unshakable ground. We have a firm, prophetic word. The apostles and prophets are the holy men of God who spoke and wrote, driven by the Holy Spirit. Their word is God's word. But the apostle, in speaking of the foundation of the church, reminds us of the main content of the writings of the apostles and prophets, which is himself, Jesus Christ, and he is the cornerstone of the building. God Himself has placed in Zion this chosen and precious cornerstone. 1 Petr. 2, 6. The foundation and the cornerstone in this spiritual building are not, as in an earthly building, next to each other, but in each other. Christ is in, with, and by His Word, and only in the Word, nowhere else. He who has, grasps, and holds the Word, has, grasps, and holds Christ. Thus it is in essence One

Christ and His Word, as in 1 Cor. 3:11, where the foundation and the cornerstone, which also belongs to the foundation, are not distinguished, Christ Himself is called. The church of believers is built upon the Word, upon the writings of the apostles and prophets, and thus upon Christ Himself. "The foundation is itself JEsus Christ, apostles and prophets."

The cornerstone gives the building, which rests on it, support and stability. This is also true of Jesus Christ, the cornerstone of the church. Jesus Christ is the beloved, 1:6, the only beloved Son of the Father. On this rock the church of the Lord is built, and the gates of hell shall not prevail against it. Matth. 16, 18. JEsus Christ is the God-Man. And so the people who build on and trust in this man Jesus Christ have a foothold in God, in the great God Himself. JEsus Christ is the Redeemer of men. The apostle has just before, 2, 13. 16., pointed to the blood and cross of Christ, by which he has purchased peace for men, peace with God. The Christian Church is, and will be, born of the sinful, lost, and per-.

The members of the church are also still clinging to much sin and weakness. But they all confess: "The ground on which I am founded is Christ and his blood." Thus even the still clinging sin, which has just been blotted out by Christ's blood, cannot shake their standing with God. Christ is risen from the dead and seated at the right hand of God in heaven, above all principality, power, authority, dominion, 1:20, 21. The living Christ, exalted to God, is the foundation of the church, and therefore no power of the world can touch the church of Christ. In the eyes of men, the church is like a shaky hut that hovers loosely above the ground, like a tent that is always broken down and set up again in another place. In truth, however, because it rests on an eternal foundation, it is a strong fortress that withstands all storms and weather and all attacks by enemies. In the course of time, the people of this earth have erected mighty buildings and founded mighty empires. What a proud, imposing structure was the Roman world monarchy at the time when St. Paul wrote this letter. But all these powers of man's hand, the kingdoms of this world are built on sand. In the course of time, one after another has crumbled and crumbled. And at the end of days the whole great world edifice will shatter into a thousand pieces. The church, on the other hand, which has Jesus Christ as its cornerstone, has remained, has withstood all the changes and vicissitudes of the times, and will remain until the end of time, even beyond time and the world, for all eternity.

The foundation and cornerstone give the building support, but also cohesion. On the same foundation rises a building, a house, in which the building blocks join together to form house walls. All believers together, whose faith is based on Christ and His Word, form a whole, a spiritual house. Through their common faith in Christ they are also united among themselves. Thus the apostle v. 21. speaks of "the whole building." Even if one reads πάσα *οικοδομή*, and not πάσα *ή οἰκοδομ-ή,* yet "the whole building" is meant, not "each building," as Apost. 2, 36. πας *οἶκος Ἰσραήλ* doubtless means "the whole house of Israel." The idea of different buildings is quite out of context. Admittedly it behaves differently here also in the spiritual than in the earthly. The buildings erected by human hands, the states of the earth, stand out as such to the eye. Such a state building is evidently a great thing in itself, set apart from other similar buildings, delimited from the other states; all the citizens are united under one regiment, are held together by the same laws and orders; all the public institutions have the same character; everything has one coat of paint, everywhere the same manner, the same flag and national colour, and whoever does not fit into the

The only thing that the Roman Church wants to do is to send the way of the country and the custom of the country extra muros. Thus the Roman Church, the true universal church, impresses by its visible unity, by its strict organization. The unity of the true church, on the other hand, is hidden from the human eye. What appears of Christianity, of true Christianity in the world, does not at first give the impression that Christians are one. Rather, it looks as if one had thrown a heap of stones across a field, scattering them among themselves. The believing Christians are scattered through the world, through all peoples, tongues, countries, even through the various church communities. And even if in this or that place a small number of believers gather around the Word, in common prayer, song, and worship, and even if various congregations unite to form a larger church body, there are still enough believers outside this body, and it can never be determined which members of the local congregations and local churches really belong to the Lord and his church, and which do not. Nevertheless, we believe and are certain of this, the Scriptures teach it, the apostle testifies to it in our text, that all believing Christians scattered through the world, precisely for the sake of the united foundation of faith, constitute a whole, a uniform structure. God, the Lord, when he looks over the earth from his heavenly seat, has this "whole building" before his eyes.

And this cohesion of believers is also real cohesion, close, intimate cohesion. It is said in v. 20: XX φ *πάσα οϊχοδομή συναρμολογουμένη αύξει.* We prefer to translate, "in which the whole structure grows into one another," rather than, "upon which." The XX *Χριστώ, έν ω, b αύτψ* is the most general and ordinary designation of the relation of Christians to Christ, which also runs through the whole Epistle to the Ephesians. The Christians, whose faith is founded on Christ, are now also in Christ, live and weave in Christ, as their element, are enclosed by Christ, All that they think, speak, do, do, moves in Christ. First of all, it is said here that the whole structure in Christ is joined together or interlocked. This happens in that the individual parts of the structure, the building blocks, fit into one another, interlock with one another. They fit closely together, there is no crack, no gap, no crevice in this structure. And they fit and harmonize well with each other; it is a harmonious, well-structured, even construction. This presupposes, of course, that they are specially prepared for this structure. The same is true of other great buildings on earth. Such a state building, for example, is largely constructed of raw material; the individual stones are built into it with all their corners, points, and edges, and are only held together by force, as if with iron clamps. It resembles a shapeless mass,

which is only loosely connected. A State is composed of the most heterogeneous, mutually antagonistic elements, for example, of different races and nationalities, of nothing but parties that espouse opposing principles and ceaselessly feud with one another. It comprises evil and good, a few righteous citizens who really seek the best of the city, many bad boys who pursue only their own interests, as well as common criminals, radical enemies of all human and divine order. And the art of government consists in keeping this confusion and antagonism within bounds, in keeping the motley crowd in check and under control by force, police, threat, punishment. The spiritual edifice, on the other hand, the church of Christ, although it has no form and beauty before the eyes of men, although it still has many defects, is in fact in perfect harmony, οἰχοδομή *συναρμολογουμένη.* The living bricks, the members of the church, which are rooted, live, and move in Christ, have also all the nature and form of Christ, have the mind of Christ, are prepared by Christ Himself for the building, are sanctified by Christ and His Holy Spirit, they are the saints of God. They are all of the same kind, of the same mind, conformed to one another, and fit and fitting for one another. They are closely knit together by faith and love. Even those who are separated from one another in place, who have no outward contact, are united with one another in faithful prayer and intercession. But they that touch one another do their utmost to help one another. The natural differences and contrasts which otherwise divide and repel men from one another do not come into play here. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. Gal. 3, 28. But the differences which Christianity brings with it, like the various gifts of the Spirit, serve only to promote one another. Believing Christians teach, admonish, comfort, and edify one another. Here each looks not at what is his own, but at what is the other's. One bears another's burden. One bears the weaknesses and infirmities of the other. He who is stronger gives support to the weaker. In short, everything in this building of the church interlocks wonderfully, and every stone, even if it does not stand out so much, is in its place and an indispensable part of the whole.

In this way the whole building "grows" into itself. In the course of time more and more stones are added to it. The kingdoms of this world also grow and expand, but when the progressive development has reached a certain degree, then comes standstill and then decline. The Church of Christ knows of no standstill or decline; the signature of the Church is and remains that it grows and multiplies without ceasing. It is true that this is often said, and rightly so,

of a decline of the church and complains that unrighteousness and unbelief are rampant, that the faithful are becoming fewer and fewer. But there can only be talk of a decline of visible church communities. And even in the midst of the decay of a visible church, the invisible church is growing. Whenever and wherever the word of the apostles and prophets still resounds, then always some believers are won, and these believing souls are always an increase for the invisible church. Yes, the true church progresses steadily. However, this progress does not take place in the same proportion in all places and at all times. At one time, as was the case, for example, in the time of the apostles and then of the Reformation, the Word runs very fast and grows visibly and bears fruit a hundredfold. At other times the yield is less. In one place much material is brought for building, while in another place only isolated building stones are used. If, for example, in ancient Christian lands the work is quite dormant, in other, hitherto unknown regions, in the heathen lands, building is all the more zealous. The church grows and increases in all circumstances, under favorable and unfavorable conditions. If at one time it has peace from its enemies all around, then it can develop and spread out in all peace. But even troubled times do not hinder its progress; it has often flourished quite vigorously under pressure and persecution. Even if the chaff is swept away, the pseudo-Christianity and the outward churchliness fall away, the good grains of wheat remain and bear much fruit just when they are sunk into the earth and die. Yes, friend and foe, all the world must do handmaiden service in this building. The great, memorable events of world history, which are on everyone's lips, are in God's hands only a means to an end, to the end of furthering the quiet, blessed course of church history, of which the world takes no notice. The growth of the worldly kingdoms takes place with much noise and tumult, amid war and war cries. The building of the church is similar to the building of Solomon's temple, of which it is reported that "neither hammer nor axe nor any iron tool was heard in the building. 1 Kings 6:7: The growth of the church is mostly unnoticeable, God's kingdom does not come with outward signs. The simple, plain word is preached, and this has its effect in the hearts of the people. But it produces fruit that remains there. In short, the spiritual building of the church grows and will grow from century to century until the end of days. And when the world comes to an end, then also the last stone, the keystone and the gable stone will have been inserted into this building, then the building will be completed. And then it will be shown that the plan, which God has designed from eternity for this, is carried out right and exactly in all pieces, and that not one of the stones is missing, which were included in the building plan from the beginning.

are drawn. Then also the purpose and destiny of the building will come into bright light.

The whole building grows into "a holy temple in the Lord," "a dwelling place of God in the Spirit," v. 22. This is the church already, as the apostle reminds the Christians in 1 Cor. 3:16: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" And this it will one day be in a perfect degree. The great building of which St. Paul here speaks is a holy building, a temple of God. The temple is God's house and dwelling place. Even in the Old Testament temple God, the God of Israel, dwelt in the cloud, above the cherubim of glory. But this Old Testament sanctuary, built of wood and stone, was only the type and shadow of the spiritual temple, which is composed of living stones. God has made His dwelling in the church of Christ, in the congregation of believers, in an entirely different way than in the temple on Moriah. This is a holy temple in the Lord, enclosed and filled with Christ, the Lord, who fills all in all. It is a dwelling place of God, the Father of Jesus Christ, in the Holy Spirit, who works and rules here. The three persons of the Godhead are remembered here. The great, wonderful God, the triune God, who sits high in heaven, whom the heavens are not able to fast, also has a place, a throne on earth, in the midst of the sinful children of men, in the very church of the Lord. This great mystery, the indwelling of the Triune One, is generally beyond the feeling and sensibility of Christians themselves. But these have and act God's word, and by means of the apostolic-prophetic word the triune God dwells, and not only according to power and effect, but he himself truly and essentially in the hearts of the faithful. When the congregation chants "Glory be to the Father, and to the Son, and to the Holy Spirit," when it chants "Holy, Holy, Holy," it is not merely worshipping the God who is far away, exalted above all earthly and human things, but is giving glory to the very God who is near and ever present to it. This glory and dignity of the Church is now still hidden. The members of the Church still carry the heavenly treasure in earthen vessels. But one day, when it is completed, the church will stand in all its splendor and beauty, and all the world, including the angelic world, will be amazed at what a great, stately temple has grown out of the small, despised congregation of the Lord, which was gathered out of poor sinners, and the clarity and glory of the thrice Holy One will shine through the whole structure. Then shall it be manifest in the sight of all, "Behold, a tabernacle of God with men." And from the halls of the completed sanctuary the song and hallelujah of eternity will roar forth, like the sound of great waters, brighter and more powerful than all the praises of the choirs of holy angels.

At the end of this period, in which he describes the great edifice of God in the church, the apostle turns again to his readers, the Christians from the Gentiles, by emphatically reminding them: "in whom you also are being built" - to a dwelling place of God in the Spirit. And so all ministers of the Word are to testify to their Christians and Christian congregations and to call it to their remembrance again and again: You, too, are built into this holy temple of the Lord; you, too, share in all the glory of God's church, which is now hidden but will one day be revealed. Praise God, therefore, with heart, mouth, and hands, for the high honor that has come to you.

G. St.

(To be continued.)

Ecclesiastical contemporary history.

I. America.

Concerning the unity of faith of the Lutheran Synods in America, The Lutheran, in a reply to an article in The Congregationalist on the disunity within the Lutheran Church, says: "There is no Protestant communion in this country so completely and cordially united in faith as the Lutheran; and faith is the only bond of unity which the Lutheran Church recognizes." "The Lutheran" then goes on to put the matter as if the only thing that still prevented an organic union of all Lutheran synods was language. "Dde Imtdsran IVorlck" thinks that with the words of "The Lutheran" a great service has been done to the Church. In truth, however, harm is done with the same, both outwardly and inwardly. Outwardly, for it is easy for the "Congregationalist" to show that the "Lutheran" has taken his mouth too full; inwardly, for the words of the "Lutheran" nourish the indifferentism which is especially widespread in the General Synod and in the Oouuall, and which strives for unionism, but not for true unity in doctrine. F. B.

Synodal rule in the Oounoil. In the "Lutheran" of September **26,** we read, "The assertion that Christian liberty forbids the church to make regulations to individual congregations in the adiaphora is a one-sided application of this doctrine." "It seems to me that every pastor and congregation belonging to the Synod, by the adoption of this article (Chapter 1, Lection 3 of the Constitution of the Synod of Pennsylvania), ceded to the Synod their right to decide and act for themselves in the matters therein enumerated, not by necessity, but in the exercise of Christian liberty. Nor can it be said that it is an encroachment upon the rights of the congregation to make this a condition of membership, so long as the congregation belongs to the synod. If preachers or congregations feel that their consciences have been violated by any decision of the Synod which the Constitution allows it to make, it is their Christian duty to withdraw; any other course of action is an abuse of Christian liberty." "It - the Synod of Pennsylvania - was a voluntary association for mutual advantages, and preachers and congregations voluntarily agreed to waive their individual rights

To abstain in all things which the Lord hath superadded to the liberty of his people, and to submit to the regulations of the Synod." - The Synod of Pennsylvania, then, requires every congregation that joins it to acknowledge the Synod as its mistress in all matters of means. But this condition is as inexpedient as it is disgraceful and presumptuous. Presumptuous on the part of the synod, for to claim dominion in matters of means is papist and not Christian and Lutheran. Disgraceful for the congregations that agree to this condition, for they humiliate themselves to be servants of men. And it serves no purpose, for it is not the synod but each individual congregation that can best judge what is most appropriate and right for its circumstances in Mitteldingen.

F. B.

Different Catechisms in the Pennsylvania Synod. Of the 236 pastors of this Synod, 15 different catechisms are used, as reported by The Lutheran: 94 pastors use "Mann and Krotel," 50 use "Green Cover," 40 "General Council," 11 use "Trabert," 11 "Stohlmann," 8 "Pantoppidan," 5 "Loehe," 4 "Church Book," 4 "Weilmann," 3 "Pilgrim Bookstore," 2 "Players," and "Erg's Spruch-Buch," "Pfeifer," "Haas," and "Diehl" are used by one pastor each. Of the claimed right to command their congregations in middle things, the Pennsylvania Synod seems to make little use. F. B.

Religious instruction in state schools is advocated by "The Lutheran" in its number of September 19, when it writes: "Unfortunately, however, in this country of religious toleration the wish of the great masts of our people remains unfulfilled, because a small fraction of the population is against the Christian religion being taught in our schools. Therefore, everything that offends the Jew, the unbeliever, or the Mohammedan is erased from the schoolbooks, and the child is to be given an education that considers only spiritual education. Thus, while religious toleration favors the few, it does injustice to the many. It is not enough to say, 'Let the churches supplement the purely secular instruction of the public schools.' The churches must have time and opportunity to do this. One or two hours a week are quite insufficient. . . . We are not surprised that many churches insist on parochial schools. What other way out do they have? For all their imperfections as foreign imports, they are infinitely preferable to the almost criminal neglect of duty displayed by indifferent Christian parents and congregations. When will the day come when the public school will say to the churches: -Here are your children-take them an hour every day and teach them the wisdom and fear of God!'? " - These words not only show how little interest the "Lutheran" has in Christian parochial schools, which he calls "foreign importation," but they also harbor a whole nest of false views of the duties and responsibilities of the State and the Church, of the origin of State and parochial schools in America, of truly Christian education, as well as of what is truly pious to the State and the Church, and compatible with the freedom of both. If the "Lutheran" does not want to fall into his own judgment, and does not want to be guilty of sin, which he himself rightly calls "criminal neglect," then he is not in the right.

If he wants to make the state schools the subject of religious instruction, he must put a stop to the wrong and fruitless talk about religious instruction in state schools and, on the other hand, propagandize with all seriousness for parochial schools. F. B.

"From the Lutheran Standard," writes The Lutheran of August 1, "**we learn the** following: 'It is reported that in a lawsuit concerning the ownership of church property, the Supreme Court of the State of Iowa recently ruled that the Missouri Synod is not a Lutheran body because its peculiar doctrines (such as election and predestination) are not taught in the Lutheran confessions.' Verily, this is the most unkind blow of all, that a body which holds that it alone represents pure Lutheranism in the country should be declared un-Lutheran by the High Court!" - Nothing has yet been heard of such a decision by the Iowa Supreme Court in our Synod, and especially in the Jowa District. We fear that the "Standard" and "Lutheran" and quite a number of other papers, which have copied this news with evident joy, have once more allowed themselves to be taken in by a bear. But if "The Lutheran" on this occasion asserts that the Missouri Synod holds that it alone represents true Lutheranism in the country, this is an untruth for which the "Lutheran" will hardly want to excuse itself by saying that it lacked better knowledge. F. B.

Of the polemics in Missourian papers, "The Lutheran Standard" writes: "Judging by the supercilious style they (Missourians) almost always use, one would think that they seek to win no one from without, but only to make fanatical zealots of all who are within their synod. This presumption shows itself everywhere, whether they write about the Pope in Rome or the Iowa Synod, the Presbyterians or the General Convention, the Methodists or the Lutherans in Germany. It is a pity that people who do so much service to the Lutheran Church are so repulsive in their attitude toward others. They have learned much, but they have not learned how to win an adversary." - This is the old complaint of Unionists and Indifferentists. When they would not go on the point, they attacked the form, complaining of pride, presumption, and opinionatedness. They beat the sack and meant the ass. I wonder if that's the case with the "Standard." At any rate, that is how "The Lutheran World" understood him when it gave him "a dose of his own medicine" and so wrote: "But we should say that even Ohio brethren and others have been known to join sometimes in this sort of Missouri 'superciliousness.'" F. B.

Prohibition. The Lutheran Observer of October 11, regarding temperance education, says: "It is the echo of God's decision at creation: 'Let there be light'" This is a gross misuse of scripture. F. P.

"Organic Unification of the Lutheran Church." The Lutheran Observer gives the following reasons why the Lutheran Church in America should unite: 1. Only in this way can the proselytism of the papists and sects be successfully counteracted. "All Lutherans should be organized for protective, preserving, and promotive ends." All Lutherans are united in a faith that offers enough room for idiosyncrasies and insignificant deviations. "Non-essentials have to answer for this non-organic state." A great saving, a greater spread, and increased fame would be the fruit of such unity. "In this age of trusts we need to learn the lesson of economy." - That by uniting all Lutheran synods, much labor and money could be saved and used for the expansion of the church, and many other advantages could be obtained,

is obvious. The first question that a Christian asks is not whether something is useful and beneficial, but whether it is also right before God. As long as the General Synod stands in such a way that it declares syncretistically and unionistically all articles in which there is not yet agreement in the Lutheran Church to be unessential, organic union with the latter would be a sin forbidden by God. The question: How and where can we best apply our forces, may only be considered collectively by those who are already united in the faith.

F. B.

Is the world getting better? "Most assuredly!" answers The Lutheran Observer. "Since the day of Pentecost the world has been steadily advancing." "Apart from religious indifference and contempt for the Sabbath, we see nothing particularly appalling or frightening." "We demand more of men in public and private life than has ever been demanded before. We are dissatisfied with conditions which were not noticed at all in former times. We are more moved by the sufferings of humanity, we are more anxious to ameliorate the condition of men, we feel more our responsibility and duty towards our fellow-men. The present practical philanthropy, the movements for social improvement, the improved condition of prisons and hospitals, yea, the great missionary movements and the aggressive attempts in Christian lands to reach the masses, the promotion of temperance, are recent developments, and they have fostered the growth of high Christian ideals as they themselves have been fostered by them." - When worldly men and secular papers speak as the "Observer" does, one must still marvel at their gross ignorance not only of the past, but of the present. From a Christian and Lutheran paper, however, one rightly expects a less superficial judgment, a judgment according to the Holy Scriptures, which know nothing of a gradual decline of the world, but of a constant departure of the Christians from the world, which is doubly evil all the time and in the last time, 2 Tim. 3:1 ff. And of the Christians of the last time the Scripture says that in them there will not be a constant increase of love, but rather a growing coldness of it, Matth. 24, 12. As soon as the "observer" pulls the temperance and Sabbath blanket from his face and looks into the world and church with the question on his lips, whether faith, love, and fear of God's Word are really on the increase, he too will no longer be guilty of the right answer. F. B.

Conversion without the knowledge of Christ. A rough, unschooled, godless old Shish captain, who had never entered a church in his life, and to whom the Bible, because he could not read, was a sealed book, underwent, without any demonstrable means, a complete change in his character, which indicated beyond the possibility of doubt that he was a truly converted man. - This case is presented in The Lutheran Observer, July 19, and is thus explained: "While they - the Christian churches - attribute man's salvation wholly and solely to Christ's work of reconciliation, they dare not limit the far-reaching efficacy of that work, nor prescribe any absolutely single method by which the power of it should be applied to the individual soul. . . . Justification by faith' is a sound and wholesome doctrine in its own place, but to make justification by faith a salvation is to substitute it for Christ. - The acceptance of the truths of the gospel is necessary to salvation, whenever and wherever one is in possession of this gospel, but it

is not gospel truth that saves, but Christ, and Christ can reveal Himself to the soul in another way than that ordinarily used.... For Christ's sake every member of the human race is regarded by God as a beloved, though erring, child, whom God earnestly desires to accept the grace offered, and to each of these God in some way cries, 'My son, give me thy heart.' That the language in which this call is expressed is not the same in all cases, has little to say; enough if the soul recognizes the voice and follows it." "Although 'Captain John' (the Shish Captain) could not read his Bible, nor had ever entered a church until the time of his conversion, yet he became a truly different man, and a good but unenlightened Christian." - So the Observer teaches that God sometimes converts men not only without the Gospel preached or read, but without any knowledge of Christ at all! - As to the case before us, the Observer overlooks two possibilities: (1) that "Captain John" had only a natural change of life, and not a Christian conversion; (2) that "Captain John" may at some time in his life have learned the necessary bits of the gospel from oral intercourse with Christians. F. B.

Concerning the Union in the German Protestant Synod, "Der Friedensbote" (The Messenger of Peace) says in a report on the General Conference recently held in St. Louis: "Even if, as cannot be otherwise with such a large body, differences of opinion came to light here and there, it nevertheless became apparent here again that the Union is not an empty concept in the German Protestant Synod of America, but that its members strive to make it more and more a matter of fact and truth. - That Lutheran, Reformed and Protestant-minded people in the Uniate Synod cultivate ecclesiastical fellowship is, however, an indisputable fact and not an empty concept, as all pastoral and synodal assemblies of the Unites testify. The question which the Unrighteous should consider and answer is not whether Union is an "empty concept" with them, but whether it is right or wrong according to God's Word. F. B.

Is interest in religion waning or increasing? "The Churchman writes: "Never since the beginning of the world has religion been so powerful a fact in the economy of mankind as it is to-day. That the people show less interest in creed, dogma, custom, and ceremony is undoubtedly true, but that the church is growing cold, as pessimists would have us believe, is utterly false." - When in these days one speaks of confession and dogma, one understands by them, as a rule, the specifically Christian doctrines of the deity of Christ, of substitution and reconciliation, of justification by faith alone, and not by works, etc. But how religion can increase while the interest in these dogmas diminishes, is comprehensible only to him who speaks not of the Christian, but of the religion of the heathen, Jews, and lodges. Christian doctrine and religion stand not in inverse but in dependent relation to each other. Only where Christian doctrine is rightly practiced is there also "religion" in the heart and in the life. Doctrine alone kindles and nourishes true piety. F. B.

Undogmatic Christianity. Dr. Lyman Abbott had written in the "Outlook": in order to be a Christian, one does not need to have a theory of the relationship of Christ to the Father. Theology and its doctrines had no living connection with Christianity and its life. It was enough that one loved Christ, and it was sufficient that one - as Abbott had learned from the

The Churchman, in its first issue, notes: "There is no doubt that there is a growing prejudice against doctrinal preaching on the part of all. The Churchman" of September 14 remarks: "There is no doubt that there is a growing prejudice against doctrinal preaching on all sides. There is now a cry for practical preaching. We are urged to leave doctrinal questions and 'preach Christ alone.'" In refutation of this rapidly spreading anti-dogmatic theology, the "Churchman" then offers the following thoughts: "One speaks inaccurately when one says that the ecumenical confessions contain mere statements of fact. Certainly the Nicene Confession is more than a summa of facts. It is doctrinal, philosophical, and sets forth a view of God. It presents the relationship of Christ to the Father. It speaks of the Incarnation, of the work of the Holy Spirit, and of the Church in terms that appeal both to reason and faith. From the spiritual data of the Old and New Testaments and the life of Christ, the Fathers of the ancient Church arrived at their conclusions according to the same spiritual process by which Scientists arrive at their conclusions. It is one of the strangest contradictions in the history of theological thought that the representatives of the new theology, who have fought the principle of authority in religious faith, are now the first to disparage the role played by reason in the evolution of Christian doctrine. The new theology forbids us to base our faith on authority; but as soon as we begin to speculate about the nature of God or about the exact relationship of Christ to the Father, we are told that such theological quibbles are of no importance and that we should be content to live the life of Christ. But how are we to find a rational basis for our faith apart from metaphysics and philosophy? Here is the defect of the new theology: not that we strain our brains too much in religious matters, but that we do not use them enough." - The "Churchman" does not notice that the very thoughts which he develops to combat the new theology are the mothership which gave birth to Ritschl and Abbott with their undogmatic Christianity. If theology is a summa of products of reason, of truths which human reason has derived from some objective or subjective facts, then the new theology is right. But if the Christian dogmas are truths taken from the clear inspired words of Scripture, which produce faith with its fruits in man, then Abbott is on the wrong track. The new theology stands and falls with the sentence: The source of Christian knowledge is fact, and the method of theological knowledge is the induction of science. When, by the way, Abbott says that Wi-yu, in order to love JEsum, only needed to know that JEsus loved her, he already thereby basically reveals his anti-dogmatic position. F. B.

Disdain of child blessing among Congregationalists. "The Congregationalist" complains that while the Germans, Scandinavians, and Irish are increasing everywhere, the Puritans are dying out. He writes: "It is unquestionably true that in many of our older and stronger Congregationalist congregations, where the number of members has remained the same, or has probably increased, the number of Sunday-school children has diminished considerably. If you look over the congregations, you will find very few children. It is sometimes said that more children are left at home now than in the past, and that the Sunday School is the children's church. But they are not found in the Sunday-school either. The true explanation of their absence is that there are no children in the homes. Large families are no longer the rule in the old 'New England stock.' They form

the exceptions. But if the childless homes and small families are to continue in this way among those who inherit the Congregationalist name, then this community must either shrink, or it must recruit itself from elsewhere. The verdict seems already to have been passed on the descendants of the old Congregationalists: 'The kingdom of God will be taken from you and given to the Gentiles who bear its fruits.'" (Matth. 21, 43.) - These are terrible conditions! They betray a pestilent attitude and view of life which has become epidemic, and by which our German Lutherans will also be infected, if God's Word does not sharpen the consciences and give them strength to resist the temptation. F. B.

Among Presbyterians, "The Interior" of Chicago in **particular seeks to** spread the most radical unbelief. He calls the church's teachings of Christ's person and work "limited and obsolete views," "dust of dead metaphysics which excludes a theologian from the now living world," "rotten driftwood on the stream of tradition," "theological and scholastic tribolites," etc. Of Christ's theology he asserts, "The only theology Christ taught were primary truths: the Fatherhood of God and the brotherhood of man, His own divine character and office, and the personality and work of the Holy Spirit. He founded the whole immense edifice of his kingdom upon a single proposition. The Sermon on the Mount is concerned from beginning to end with teaching righteousness, or what we now call **ethics**!" - If Christ taught only ethics, how does he differ from Socrates, Confucius, and other pagan teachers of morality? F. B.

What should the church do to bring the unchurched into her fellowship? In the discussion of this question in the last numbers of the ecclesiastical periodicals we find a dozen and more means and remedies recommended. All that is to be said here may be summed up in the words: Preach the gospel, and preach the gospel with all diligence. If the church does this, it has done all that it is commanded to do. What then does not want to become "ecclesiastical" the church can let go with a clear conscience. The chief cause of the church's lack of influence is that the outer community which calls itself church does not preach the gospel of Christ crucified, but morality, politics, etc. At least 95 per cent of all so-called Christian churches preach the gospel of Christ crucified. At least 95 percent of all so-called Christian preachers in America do not preach the gospel. Then another cause of the church's lack of influence is that the people who still have the gospel and can preach it do not preach the gospel diligently. Even the orthodox church is always guilty of this. F. P.

Attendance at church services on the part of men. "The Christian Advocate" writes: "Often preachers, with the best of intentions, seek to solve the grave problem of why men do not attend church. They are told that they must change the manner of pulpit worship in order to bring the coveted men into the pews, and that enrichment of the service by music and liturgy will surely attract them. The preacher goes into the experiment. The sermon (sermon) degenerates into a 'sermonette', and the truth is administered in small, over-sugared offerings. The power and pith of the earlier discourses are polished off with smooth and pleasant rhetoric, and the fervent exhortation to cease from sin and flee from the wrath to come is supplanted by discussions of current worldly events. For a time this manner attracts men as well as women, but soon the curiosity wanes, the backlash occurs,

and the latter state is worse than the former." - Yes, so it is, And there is not much to complain of that either. What is the use of men and women coming to church if the truth is to be kept from them? It is then the church itself which, by its new means, frustrates its purpose of existence, and gives itself away. The purpose for which God wants churches formed is precisely that His Word may be preached for repentance and edification. The desire for God's word should drive people into the church and keep them there. But the desire for God's word can be awakened in man only and solely through God's word. The preacher must be careful not to bring people into the church with all kinds of tricks, but to make them aware of their need through the law and to hold the gospel before their eyes in its enticing sweetness and loveliness. Thus a spiritual hunger and thirst arises, which draws the people with irresistible force into the church, just as the bodily hunger and thirst drive them daily to the table even into old age.

F. B.

Why do we go to church? From President Roosevelt, the beautiful words are shared, "I don't go to church to be entertained. I go to worship God and to do my Christian duty." - If Roosevelt were a Lutheran, he would have added: "I go to church to get forgiveness of my sins from the mouth of the servant of Christ, and to feed and water my hungry and thirsty soul with the gospel." Mind you, we Lutherans go to church to be entertained and fed - but by God and His grace. F. B.

How the Romans boast of their unity and seek to impress ignorant Protestants is exemplified by the following words of Archbishop Ryan: "See how you Protestants are divided! Where is the proof that Christ can be the head of such a chaotic mass of people? Look at the Church of Rome! While Protestantism is a rabble, Romanism is an army! See with what a firm, united step their army marches forward!" - Ryan acts as if unity in itself had any value, and it did not rather depend on what one is united in and holds together. The devil and his army also hold together. The same is true of the anti-Christian lodges. Therefore, before we praise firm union, we must ask in what it consists. Only unity in truth and piety is praiseworthy and right. But the pabstry, in which the layman promises to obey the priest, the priest promises to obey the bishop, and the bishop with all his subjects promises to obey the pope, is a rebellious union against Christ and his gospel, which is the more reprehensible the more firm it is. In the light of Scripture, Ryan's praise is self-accusation. F. B.

Concerning the embracing unbelief, Archbishop Ireland writes: "Religion is fast losing ground. There are men who never send a sigh of prayer to heaven; many of them are even in public offices, where their influence and example are pernicious. Science and philosophy are increasingly taking the place of religion. Newspapers and monthlies reflect this attitude." - This is undoubtedly true, especially of the Roman Church. But where does the fault lie? Where else but in the papacy and in modern sectarianism. Only the Gospel is able to overcome practical and theoretical atheism. Of the Gospel, however, Pabstism, and in many cases also sectarianism, has only the name. Educated Catholics become atheists and despisers of religion. France has taught us this. The priests know this, too, and that is why in Catholic countries they seek the people in the

To preserve ignorance. It does not require much education and knowledge to notice the great deception of the priests in the papacy. To be sure, the greatest deception of the papacy and many sects, namely, that man becomes righteous and blessed before God by his works, is not recognized even by trained and educated reason. Nor does it recognize that man, in order to live morally and do good works, needs a church. Thus it comes about that education among the people does not free them from the fundamental lie of the papacy, but often alienates the members of the church in droves and makes them despisers of it. - Indispensable in the world is only the church which has the gospel, indispensable not only for the poor and ignorant, but also for the rich, educated, and learned. Of the mystery of the gospel the most rational and learned knows as little as the simplest child, and yet it is necessary to all alike. Education is never a substitute for the gospel. The church, therefore, which has the gospel, need not fear education and training of the mind. Even the highest human knowledge does not make the Christian faith any the poorer and the church any more superfluous. If educated people - physicians, philologists, and others - think they can do without the church, it is because they do not know what the gospel and the church are, not because they are especially well educated, but because they are poorly educated. The church, therefore, which has the gospel, does not look upon true science with anxious and suspicious eyes; on the contrary, it is the most zealous promoter and nurturer of it. She knows that she cannot suffer any loss through human knowledge, which, of course, does not apply to pabbacy and modern sectarianism, inasmuch as they have lost the gospel. F. B.

Abuse of prayer. The Congregationalist writes: "Never before has there been such a general consecration to prayer for a particular object as in the days immediately following the assassination of President McKinley. When, at the request of the mayor of the city of Hartford, three thousand persons, who were assembled to witness the horse races, bared their heads and offered silent prayers for the chief official, it was a mighty proof of the existing religion in the hearts of those who seem to have buried the same from their fellow men." This the "Congregationalist" brings under the heading: "Prayer honored as never before!" Thus judges the "Congregationalist" because he has no idea what prayer actually is.

F. B.

"Nearer, my God, to Thee." Of this hymn, "The Congregationalist" writes: "In future histories of hymnody, the most outstanding and interesting incident to the hymn 'Nearer, my God, to Thee,' will be told that it was breathed from the lips of our martyr President in his last moments, and that on the day of his funeral millions of hearts and voices united throughout the world to sing it. It has now been sealed with the sacrificial seal and crowned with the diadem of martyrdom. The song deserves the honor. It was written by the Unitarian, Sarah F. Adams, in 1841. All Protestants have appropriated it; the Romanists are satisfied with it; the Jews do not turn from it; even a Muhammadan could use it. It is peculiarly Christian, and yet might become a general song.... Many Roman and Protestant editions have sought to change this hymn because it is Unitarian in origin and contains no allusions to Christ. Such improvements

but have never found general acceptance." - This is a gross contradiction to anyone to whom paganism and Christianity are essentially different. If the song in question were distinctively Christian, it could not be sung by heathens. The fact is that the song is so colorless and general that even Jews, Freemasons, and freethinkers have found nothing specifically Christian in it. When this song is sung, it depends more on what ideas are already present in the one who sings it than on the thoughts which are expressed in the song itself. This is also true of the use McKinley has made of this song. It all depends on what thoughts he associated with the words of the song, whether Masonic or Christian. According to love, we may assume that the latter was the case with McKinley, since his pastor in Canton as well as in Washington gave him the testimony that he wanted "Christ crucified" to be known and preached. Of course, the Freemasons and Elks, who claimed that McKinley had been a member of their lodge, and therefore also organized commemorative ceremonies in St. Louis, for example, at which the two songs made famous by McKinley were sung, we must assume the opposite. It is just a song where everyone can pretty much think what he wants. The Methodist journal, The Christian Advocate, writes: "'Nearer, my God, to Thee,' has been sung in Catholic cathedrals, Jewish synagogues, and Protestant churches."... The language of this song is that of every spiritually minded person; its inspiring influence (inspiration) is adapted to every creature gifted with the faculty of recognizing, reverencing, and loving its Creator." This vagueness also explains the wide circulation which this song has found in our indifferentistic time, which shuns clear confession. But this lack of color is not, as the "Congregationalist" and "Advocate" think, a special advantage. Christians should also confess in their singing, which duty is not fulfilled by songs that can also be sung by lodges, Jews and Muhammadans. - The other song made famous by McKinley, "Lead, Kindly Light," is no less colorless and was also sung by Jews, Lodges, and Papists. It was written by Cardinal Newman some years before his public conversion to the Papacy, when he had long since lost the essence of Christianity. F. B.

The assassination and funeral of the president has become an occasion for many to heap up new sins. This is true not only of the unchurched crowd, but also of many church members and church communities. We are not thinking merely of isolated gross outrages. We are not thinking of the preachers who used and still use the opportunity to desecrate their pulpits with speeches about "Czolgoszism" and other sensational topics. Not to the servants of the Church who fomented the spirit of murder and revenge, as, for instance, in the following publicly spoken words of a famous pulpit orator: "I wish that the officer who arrested the assailant of President McKinley had smashed in the criminal's brain with the handle of the murderous pistol." We do not think of the pharisaism and injustice of which English church papers in particular have been guilty, by presenting the matter to their readers as if such a crime were impossible in the case of an American, and the "foreigners" must be held responsible for this deed. Nor do we think particularly of the parallels, some of them downright blasphemous, which were drawn between Christo and McKinley by Roman and American writers.

The Christian Advocate, for example, wrote: "His (McKinley's) blood is shed for the American people, a vicarious sacrifice for the Constitution and the people of the United States. Not quite vicarious, as the sacrifice of him who draws to himself people of all sexes and nations, for he suffered for others, and in no sense at all for himself, while the President suffers for himself as a citizen of the Republic, but also as President for all others." - There are two general aversions, rather, to which we wish particularly to refer. The first is Unionism, which flourished throughout the country in the days of national mourning as probably never before. In secular and ecclesiastical papers, innumerable meetings for worship were reported, with the following or similar remarks: "All churches, Protestant and Catholic, were represented; the preachers of all Protestant and Catholic churches stood on the stage; differences of faith were forgotten, and Gentiles and Jews, Catholics and Protestants, came together and worshipped with one another; creeds and denominations blended in a sympathetic, symphonious homogeneity of sorrowful melody, devout prayers, and responsive emotion." By this unbridled unionism, the church has encouraged false believers and unbelievers in their contempt for the truth and the Christian church. - The other annoyance given by the church consists in the fact that in countless speeches and articles before, after, and on the day of the president's funeral, the matter was presented as if Christianity were nothing more than a virtuous life, and that he who had a good character and good works would not lack glory with God. The religion of paganism celebrated its orgies not only in Catholic, but also in Protestant churches, as seldom before. The brave soldier, the good citizen, the faithful husband, the conscientious civil servant, the "martyr" was blessedly praised. That McKinley thought himself a poor sinner who found forgiveness in the blood of Christ alone, most of the speakers who beatified him said nothing about, and only a few hinted at it by referring to McKinley's declaration that he wanted "Christ crucified" preached and known. Through the majority of the church speeches and articles we have read ran the thought which one preacher thus expressed, "In the last hour the President stood before God simply a man. And as a man McKinley was greater than McKinley the President." Thus the Church, instead of letting a distinct note of the forgiveness of sins in the blood of Christ alone reverberate through the land, has in many places denied Christianity. By this frightful outrage the church has strengthened our people in the carnal delusion that one can be saved if one only lives rightly, no matter what one teaches and believes. F. B.

Of the political press in the United States, "The Independent" says: "The American newspapers, the best and the worst, have not done all in their power to elevate the moral life of the people. Too often they have allowed themselves to be carried away into saying things that hurt and enrage. Too often they have succumbed to the temptation to indulge in immoderate personal vituperation, to impute unworthy motives to men in responsible offices, and to ridicule deserving officials without cause and to defile their character. Finally, they have not resisted the temptation to pollute the minds of the poorer classes with crudeness and impurity. Of all these things the American newspaper press, if it is to be honest, must be guilty. The American newspaper is partly responsible for the low moral standards of the poor.

The "Independent" points out that "the vulgar tone, the vulgar outlook on life, the cynical attitude towards all idealism, the tendency to acts of violence and lawlessness, and even the increase of all kinds of crime, which attentive observers have long since seen with sadness and shame in the development of the people, which, as we sincerely believe, entitles them to the highest hopes for the future of mankind. In particular, the "Independent" points to the courting of many newspapers for the favor of the poor, and soon for that of the rich, without asking for justice and fairness. - This is a harsh judgment which the "Independent" passes, and yet it leaves many pieces quite untouched. The fact is that a whole army of secular newspapers, day after day, in their articles, news, stories, advertisements, pictures, etc., spread atheism in doctrine and life. spreading atheism in doctrine and life, "selling," as another paper expresses it, "the sewage from the stream of life." F. B.

II. Abroad.

On the Doctrine of Inspiration. In the "Sächsisches Kirchen- und Schulblatt" (Saxon Church and School Gazette) a writer professes "verbal inspiration". The editors of this paper comment on this: "The author has always written: Verbal inspiration. But we are not really dealing with verbal inspiration here, but with inspiration of thought. This should still be noted. For verbal inspiration in the proper sense, that is, that the verbum is premised and it is said that every word in the Bible is inspired by the Holy Spirit, we cannot warm to it at all, in spite of all our firm adherence to inspiration; for then there should be no different readings." Really not? Are the "different readings" found in the original writings? So far we know of different readings only in the copies. Also the editors of the "Kirchen- und Schulblatt" certainly think of the different readings only in the copies. Only these have been preserved for us. But what kind of conclusion is this: because there are spelling mistakes in the copies made by men, the words in the original copies cannot have been inspired by the Holy Spirit! As to the matter in hand, let it be noted: The apostle Paul says: πάσα *γραφή θεόπνευστος*, all Scripture is
inspired by God. Since Scripture, as is well known, consists of words, verbal inspiration is taught. The so-called "thought-inspiration" with which the timid "Positives" in Germany struggle is not Scripture inspiration. F. P.

The tenth General Lutheran Conference met in Lund, Sweden, from September 3 to 6. At the 8th Lutheran Conference in Schwerin, the King of Sweden expressed his wish that the Conference should also meet in his countries. At the 9th Conference in Brunswick it was decided to accept the invitation to Lund for 1901, brought by Bishop v. Scheele from Wiesby. The participants in the conference received not only the usual printed material, but also detailed outlines of all the papers and lectures, the Archbishop's sermon and the orders of service (with notes), beautifully printed in Swedish and German. The number of participants was larger than at any previous conference and may have reached 1500. The list of members contains more than 1200 names, among them a large number of inhabitants of Lund. From Sweden, besides the archbishop, 8 bishops, 49 provosts, most of the theological docents and 380 pastors were present. From Norway Bishop Bang (Christiania), the professors Lyder Brun and Michelet, the well-known founder of the Seamen's Mission P. Stor Johann and about 20 pastors.

From Denmark, Bishops Nielsen, Skat Rördam, Paulsen, Professors Madsen and Scharling, and about 50 other participants. There were 5 from Finland, 2 from America, a small number from Russia, and 250 from Germany. The programme took into account the different nations as evenly as possible, so that the sermon of Archbishop Ekman was delivered in Swedish, Dr. Behrmann spoke in German and Bishop Paulsen in Danish at the vesper service; Dr. Büttner and Prof. Ihmels gave German papers, Bishop Rabergh of Borga (Finland) and in his place, as he was ill, Bishop v. Scheele gave a Swedish paper, and Father Klaveneß of Christiania a Norwegian paper. The discussion was mostly conducted in German, and on the evening of the welcome each nation was greeted in its native language. The delegate of the American General Council, Dr. Samuel Laird of Philadelphia, gave an English address. The services were held in Swedish, only the Luther hymn was sung by all in German at the opening service. - In his welcoming address, Bishop Billing of Lund said, among other things: "This conference seeks to unite the Lutheran national churches in common faith for the fortification of faith, in inward love for common work, and in frank hope for the victory of that the Lutheran congregation is the most precious of all goods." "It can still be said of the northern congregations that they do not merely boast of being Lutheran, but that they really want to be Lutheran and are Lutheran, and for that very reason are not unworthy to be admitted as members of a conference called Lutheran." "What marks and distinguishes the Lutheran church is that it has the richest gospel. Other congregations or religious denominations may have received richer gifts in other respects, and may have arrived at a richer development. We do not wish to deny or underestimate the value of these assets of theirs. Rather, we may feel called upon to appropriate them in our own way and in accordance with the character and history of our church. But we do not want to exchange them at the expense of the gospel, by losing even the smallest iota of it." "Most assuredly there are still great regions in the gospel of Jesus Christ which are still terra incognita to the church, or which, though not altogether unknown, are still perceived by the church only from a distance, where the outlines cannot be clearly distinguished. And it is still more certain that we do not yet possess in the fullest sense the gospel which we have in our confession." "We do not want to stand with those who reduce the gospel to something minimal, which seems to be fashionable in many places today. But we would be bad Lutherans if we went to the opposite extreme by anxiously retaining and preserving such things from a bygone era, which are not only of no use to life, but also hinder its development to an ever greater depth and freedom in the appropriation of the Gospel." "Reverend assembly! Do we not feel that this hour is, or may become, an historical moment? Never before has it happened that the Lutheran national churches have united, as now, in a general conference. Is this a beautiful promise for the future? Let us faithfully reach out to one another and not let go of our hands, but may we stand by one another in united faith, in brotherly love, and in undaunted hope for the future of our church!" - Lutherans of all shades down to the most radical Ritschlians were represented at this conference. One did not begin by ascertaining whether the preconditions for the proposed

and in Lund already active "union in the spirit" existed. Substantial unity in faith was, as is now the fashion, taken for granted, generally known and admitted, until Klaveneß thoroughly destroyed this delusion by his paper in which he denied the whole of Christianity. F. B.

Ritschlianism at the Lutheran Conference in Lund. Father Klaveneß from Christiania gave a lecture at the Lund Conference on "The De-Christianization of Intellectual Life and the Church's Remedies," in which he also said: "Thus the children of the time are also without understanding of the church. To a man who thinks modernly and has received no special theological training, the old dogmas of the Trinity, of two natures, of satisfaction, and of inspiration are monstrosities of thought, from which he is incapable of gaining any understanding. Still more incomprehensible, perhaps, is the self-contradiction which he constantly encounters in the preaching, when at one moment it is asserted that all that conditions our salvation is done by Christ in our stead, so that we should do nothing at all ourselves for our salvation, but believe ourselves redeemed only through him, while at another moment it is said that we need not deceive ourselves, that it is a troublesome thing to be redeemed, that we become so only through a long and difficult mystical process: Revival, conversion, justification, regeneration, sanctification, etc. In the face of all this, modern man either rebels and becomes an enemy of all religion, or he gives up the whole thing as impossible and becomes indifferent. Here we have the deep reason of the growing religious indifferentism among the educated of our time. And the number of such 'educated people' increases daily as popular education advances." - This indifferentism and unbelief can only be remedied by the Gospel. The proclamation of the New Testament, however, is this: "The Almighty, who holds the world in his hand, has toward us men the attitude of a father. He is a holy father, he wants his children to be good, and he punishes them when they sin; with strict consequence he lets them reap what they sow. But he is still a father; he forgives the repentant child everything; he comforts the suffering child; he blesses the obedient child, and educates all who do not harden themselves for his eternal kingdom. - This Jesus Christ, his only begotten Son, hath declared, and he hath sealed it with his blood, and God hath sealed it by raising him from the dead, and setting him at his right hand, that his Spirit might go forth upon the whole earth, and declare it to all generations. It is therefore a divinely attested truth. This is the gospel." The "A. E. L. K." remarks: "The lecture evidently met with lively interest, especially among the Scandinavian youth, and with equally strong disapproval among the older and longer members of the conference. " F. B.

Superficial training of "scientific" theologians. General Superintendent Dr. Braun of Berlin felt compelled to testify publicly at the "August Conference" meeting in Berlin on August 28 that the performance of the candidates, especially from the Ritschl school, was downright poor and superficial. According to reports in the "Kreuzzeitung" and the "Reichsbote," Dr. Braun said: "The results of Ritschl's theology among our young theologians are indeed most regrettable. I see this in the examinations. Especially the homiletical performances are beyond measure deplorable, as it cannot be otherwise when confession is lacking and every inner experience of reconciliation is missing. But I hope that those who have fallen into this wretchedness and superficiality

The professors of theology, among whom was Harnack, had the task "to make the young men dedicated to the service of the church fit for this service. - According to the statutes of the Berlin University, the professors of theology, of whom Harnack is one, have the task of "making the young men who devote themselves to the service of the church capable of this service." In fact, however, the scientific theologians are the greatest obstacle to the students sitting at their feet. They do not introduce them to theology, but lead them away from it. Their influence only increases the natural incapacity for ministry. Harnack pretends that the essence of Christianity must first be found. This is undoubtedly true of his person, for he is a heathen to whom the gospel, like other heathens, must first be brought. Nevertheless, he presumes to teach others the gospel, and Christians send their young men to him to learn from him what he himself does not know. What wonder, then, if the results of his disciples are "beyond measure miserable"? F. B.

Indifference to false teachers on theological chairs. The "Evangelisch-kirchlicher Anzeiger" writes in a review of the book "Theology and Church" by Professor Dr. Deiszmann in Heidelberg: "As long as the theological professor presents his doctrines on the catheder, in compendiums or academic circles, there is no need. But now the learned gentleman wants to have a direct effect on the church and demands, for example, a change in the confession or in the worship orders of the church, because in his opinion the advanced science of modern times is not at all compatible with the old stock. But the direction of theological science and the advanced opinion changes from decade to decade, and even at one and the same time the different lights of theological science face each other with very different views. The Church, which is designed to endure, would not be able at all to meet all these demands at once, or quickly enough." -What delusion! As if future teachers and preachers poisoned by unbelieving professors were less dangerous to the church than all kinds of writings in which these professors popularize their unbelief! F. B.

Dr. Menzel, pastor in Breslau, in a review of Gunkel's work, "The Legends of Genesis," says: "That Genesis is 'a collection of sagas' is no longer disputed today among researchers and educated people. But G.'s merit in this writing is to have again, briefly, irrefutably, and in a generally intelligible manner, the resounding proof of this, and that in such a reverent manner that even pious minds of a more naive way of thinking will at last realize that 'saga is not lie', but 'a special kind of poetry'; that the -high spirit of the Old Testament religion has made use of many a kind of poetry', such as the Psalms; that the -high spirit of the Old Testament religion has made use of many a kind of poetry'. that 'the poetic narrative is better able than the prosaic to become the bearer of religious thoughts,' and that 'Israel's sagas, especially the sagas of Genesis, are perhaps the most beautiful and profound that have ever existed on earth,' just as, in general, poetic narratives are the most beautiful things that a people brings with it on its historical journey through life." Menzel and his nonsensical generalization is "a fair sample" of modern higher critics and their methods of research. F. B.

Union in Australia. Some weeks ago the Presbyterian! Communities in Australia united into one ecclesiastical body. The Union was formally ratified, and the new Presbyterian Federal Assembly held its first meeting.

their first enthusiastic meeting in Sydney. On the first of January, 1902, all the Methodist communities in Australasia will also unite. Still more extensive unions are in prospect. The Anglican Synod has urged its bishops to communicate with the leaders of other communions for the purpose of union. The Presbyterian Federal Assembly has passed resolutions aiming at federation of all Protestant churches in Australia. News has also come from India that the Presbyterian communions there, four from the United States, three from Scotland, one each from England, Wales, Canada and Holland, will make a final decision on their organic union in December of the coming year. - Indifferentism, a loss of love for truth and union is the signature of our time.

F. B.

The "Presbyterian and Reformed Review" publishes a very interesting article about the "Los von Rom" movement in Austria. The article is written by a certain Ferdinand Cisar from Klobouky, Moravia. Cisar finally summarizes his judgment as follows: "Many Germans (in Austria) who first broke away from Rome for the sake of Schoener are now members of the Protestant Church for the sake of Christ. The 'Los von Rom' movement, which was at first German-national, is now gradually becoming a religious movement."

F. P.

Roman Penances and Expiation of Sins. From Lourdes, an eyewitness in the "Journal" of August 28, wrote: "The water of the basins, in which the various sick bathe, is renewed only three times a day, at 11, at 3, and at 6 o'clock in the evening. One day, when hundreds of lame, cancerous and lung patients had been immersed one after the other in the miraculous water, two ladies came, who, in order to perform an act of 'humiliation', asked to drink a glass of the polluted water. And those who watched them do it considered it a wonderful and truly edifying thing. Why should they not? After all, the Saint of Lourdes herself drank the water in which she bathed lepers in her time. And if she was overcome with disgust, she still forced herself to drink the crusts which the water had washed off the sick."

The Oath of the Bishops in France. On the occasion of the law of association, the Catholic press also communicated the oath which the bishops in France take before taking office. It reads: "I will do everything in my power to preserve, defend, enlarge and increase the rights, honor, privileges and authority of the Holy Roman Church, of the Pope our Lord, and of his successors. I will humbly accept the orders of the Pope and carry them out with the greatest punctuality. I promise and I swear to persecute with all my strength and to fight to the utmost the heretics, the schismatics, and all who resist the pope, our Lord."

New apparition of the Madonna in Italy. "On the border between Latium and Tuscany, in the village of Proceno, some peasant children claim to have recently seen an apparition of the Madonna. The apparition is said to take place in the branches of an old oak tree. Naturally, pilgrimages and processions are already taking place there. It is kind of the apparition that it can only be seen at night, so that the country people do not have to miss their work if they want to see the miraculous image. The fanaticism is so great that whole rows of

Pilgrims fall into St. Vitus' dance and convulsions. 'Where is your Madonna, by the way?' a gentleman who came there recently asked a peasant. 'Don't you see the two dots there? One is St. Anthony, the other St. Joseph.' The gentleman goes to the designated bush and cuts out one of the -holy dots'. O woe,' cries the peasant, 'you are lost, for you have shaved St. Anthony!'- The Roman Church looks on calmly for the time being. She is probably waiting for the opportune moment when it will be 'worth while' to declare the miraculous power of Our Lady to be her -monopoly."

What the Jesuits are capable of, Prof. Raoul Allier has told in his recently published book about the turmoil in China, where he tells, among other things, that in 1860, when the Chinese had been defeated by France and it was a matter of determining the peace conditions, the French envoy Baron Gros, in his ignorance of the Chinese language, looked for an interpreter to translate the peace agreement into Chinese. He was directed to the Jesuit priest Delaware, who undertook the translation with the greatest willingness, but secretly included some conditions and privileges favorable to the missionaries, which were signed without resistance by the Chinese, who, as the defeated, did not dare to object. Delaware afterwards recounted with the greatest pleasure this villainy which he had committed for the glory of God, and when Baron Gros became aware of it, he did not wish to undo the thing and expose the Jesuit priest. The course of events, however, has shown what consequences resulted from this, and one may well assume that the great hatred of the Chinese against the missions is also partly due to this falsification, for it can be imagined that the Jesuits also understood how to take advantage of the privileges granted to them.

Martyrdom in China. The "Allgemeine Missions-Zeitschrift" reports: As the missionaries return to their fields of labor, and the scattered Christians again gather around them, more and more details are learned of the terrible horrors through which they passed. The reports of the Scottish missionaries from Manchuria are shocking not only about the select tortures with which the Christian confessors were tormented before their murder, e.g. that they were put into oil-soaked sacks and burned or that they were slowly cut into pieces after their ears and lips had been cut off and their eyes had been gouged out, but also about the complete robbery of their often considerable possessions that the survivors had to endure, who are now exposed to the greatest hardship almost as beggars. There are also authentic reports of the blood scenes in Taiyuenfu and Paotingfu. But as horrible as they report, what is uplifting about them is that they testify that both the Western missionaries and the native Christians went to their deaths with a heroic courage that even a few of their murderers admired; with the exception of a few crying children, they allowed themselves to be led to the slaughter like sheep that would not open their mouths. And not only from the places mentioned, but also from other places, one hears increased testimonies of faithfulness even unto death, stories of martyrs, which prove that Chinese Christians have made their faith worth the sacrifice of their lives. Shortly before his own death, the London missionary Stonehouse wrote: "The joy and courage of the converts surpass those of the missionary. Fathers, mothers, brothers, sisters have been slain, their houses burned or destroyed, their possessions robbed, and they do not complain. I have heard no murmurings from their mouths. They

mourn the loss of their loved ones, but continue to serve God. Our martyrs are worthy of those of the ancient church. They lack deeper Christian knowledge and may not be entirely orthodox in doctrine, but they love Jesus, and no evil can drive them away from him." Of course, there has been no lack of denials, and only when the scattered armies have been gathered again everywhere will we have an overview of the percentage of those who have fallen. The Baptist missionary Bruce tells a moving story from Chifu of two native pastors who, in the name of their congregation, in order to save it from death, condescended to declare that they would "no longer practice the foreign religion," under the sophistical interpretation, made by the heathen Chinese and accepted by them, that it was only an outward form, a "legal fiction. The negotiations then carried on between the missionary and these pastors are to be read movingly. They resulted in deep repentance, and in the resolution of the latter to confess their sin publicly, and to submit to every chastening. No doubt more such cases will occur, and the Chinese Church coming to rest will have much to do with the same question that occupied the Christian Church in the early centuries: what is to be done with the repentant deniers?

Resumption of missionary work in China. The same journal reports: In their increasingly general return to their old stations, the missionaries have everywhere been greeted with great joy by the Christians, and by the heathen at least not unfriendly, repeatedly accommodating. In Paotingfu (but also in other places) solemn burials of the bodies or remains of the murdered and memorial services of this kind have been held without any disturbance. There are more and more cases of pagan communities or officials offering compensation on their own initiative for the losses suffered by the mission and the native Christians. But the most characteristic thing is that the new governor of Shansi, then joined by that of Kiangsi and Shantung, has asked the Rev. Tim. Richard to assist him in the settlement of the late troubles. Mr. Richard, after a discussion of several hours with Li-Hung-Tschang, complied with this request and reached an agreement which the governor accepted with pleasure as "fair and friendly". According to this agreement, 1. the native Christians who have been harmed are to be compensated for their losses and their widows and orphans are to be cared for as far as possible; 2. the whole province of Shansi is to pay a penalty sum of ½ million taels in the course of ten years, with which schools are to be founded for the heathen population, in which both educated Chinese and foreigners are to teach; 3. 3. that memorial stones be erected at every place where massacres have taken place; 4. that all Chinese, both converted and unconverted, be treated equally according to Chinese laws; and 5. that only the ringleaders among the murdering bands be punished, and even these dealt with in the most lenient manner possible. The five evangelical missionary societies working in Shansi have agreed to this settlement. This settlement has also met with much approval in the Chinese press, with the expression of the wish that it may become the model for the settlement of the disputes in question in other provinces as well.

Doctrine and Defense.

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The Essence of Christianity according to Professor Harnack.

In the winter semester of 1899/1900, Professor Harnack in Berlin gave sixteen lectures on the nature of Christianity to about 600 students of all faculties. These lectures, which soon appeared in print, caused a significant stir in Germany and beyond because of their content. How does Harnack define the "essence" of Christianity?

First, some preliminary remarks. Harnack is predominantly rhetorical. He often uses quite a lot of words to get his thoughts across. He wants to stand up for the simple, plain "gospel," and he is zealous against those who violate the "plainness" of the gospel. But what he himself says of the gospel is not always plain and simple. Note some Harnackian definitions of "gospel": "The gospel is sonship to God, extended over the whole life, an inward union with God's will and God's kingdom." 1) "In the structure: God the Father, Providence, filiation, the infinite value of the human soul, the whole Gospel expresses itself." 2) The Gospel is "a message of trust in God, humility, forgiveness of sins, and mercy." "The Gospel is a social message of holy earnestness and staggering power; it is the proclamation of solidarity and fraternity in favor of the poor. But this message is linked to the recognition of the infinite worth of the human soul, and it is embedded in the preaching of the kingdom of God." 4) Quite apart from the accuracy or inaccuracy of these descriptions, is this clearly thought and clearly spoken?

Harnack also forgets now and then what he has said. On the one hand, his whole exposition "on the nature of Christianity" is at the same time

1) S. 42. 2) S. 44. 3) S. 56. 4) S. 65.

a fierce polemic against those who confess the deity of Christ and attribute the forgiveness of sins to Christ's person and work. He calls this a "perversion" of the gospel. 1) He fulminates against those who hold to "Christology" even in our day. 2) But then again he can say that the ecclesial communities and directions are "in deepest agreement". 3) Further: on the one hand, Harnack boasts as if he is completely convinced of what he says and that the greatest plerophoria resides in him. He goes sharply into judgment with those who differ from him, that they are not able to grasp "the core of things." But then he can also say in passing: "I mean, after a few hundred years one will discover much that is contradictory even in the thought-forms we have left behind, and one will be surprised that we have calmed down in the process. One will still find many a hard and brittle shell in what we considered to be the core of things, one will not understand that we could be so short-sighted and not be able to grasp and separate out the essentials in a pure way. "4) One can see that Harnack's ideas are somewhat confusing. Nevertheless, one can come to understand what he considers to be "the essence of Christianity. His frequent polemical digressions serve this purpose.

According to Harnack, the essence of Christianity consists in thinking God merciful apart from Christ, that is, without Christ, the God-Man, merit or vicarious satisfaction. Harnack, in determining the nature of Christianity, is all concerned that one should not believe in grace for Christ's sake. He wants to accept all statements of the Gospels and of the church that speak of God's grace, love, mercy, etc., toward men. But he rejects as a misunderstanding or a counterfeit of the Gospel all statements of Scripture and of the Church in which the grace of God is founded on Christ, the God-man, merit. In short, Harnack wants a Christianity without Christ, the Savior of sinners. In this sense he says: "Not the Son, but the Father alone belongs in the gospel as JEsus preached it." 5) If one asks Harnack: Who then is Christ? and wherein did Christ's work consist, he answers: Christ is a man - greater than Socrates 6) - but a mere man, who - one does not know how 7) - came to the knowledge that God is the Father. And Christ's work for men consists in this, that he communicates his knowledge of the fatherhood of God to men. Christ's work for men, therefore, does not consist in his having made God gracious through deeds and sufferings, but in his having thought God gracious, and inviting men also to be gracious to him.

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1) S. 93. 92. 2) S. 79. 3) Preface IV. 4) S. 35.
5) S. 91. 6) S. 1. 7) S. 81.

on the other hand, to think God merciful. "Jesus Christ" - says Harnack 1) - "cries out to every poor soul, He cries out to all who wear human faces: You are children of the living God." Because of this recognition of God as the Father, Christ is also called "the Son of God." Christ is not essentially the Son of God, but the man Christ is called "Son of God" because he himself came to the knowledge of God as the Father and then brought "the deepest and most comprehensive message, which grasps man at his roots and, within the framework of the Jewish people, is addressed to all mankind - the message of God the Father." 2) "Gospel," therefore, for Harnack, is not the message of the forgiveness of sins which Christ acquired, not "the word of the atonement," but, in addition to the word of the All-Father, the sum total of Christ's moral teachings. A whole host of things have a place in Harnack's Gospel, as is evident from the definitions given above: providence, the infinite worth of the human soul, humility, solidarity, and brotherhood in favor of the poor, etc. But one thing, according to Harnack, has no place in the gospel of Christ - Christ Himself; Christ's person and work must remain excluded from the gospel. This is the caricature of Christianity which Harnack presents to the world in his "Essence of Christianity"!

According to this concept of Christianity, Harnack now criticizes the Gospels, the letters of Paul, and the statements of the later church. Of the Gospels, he dislikes - naturally because of the "Christology" - the Gospel of John. From this Gospel "only a little, and with caution, is to be taken". 3)

As for the Apostle Paul, it is true that he is "the brightest personality in the history of early Christianity. 4) Against all the diminishers of Paul, it must be said that "in truth he was the one who understood the Master and continued his work. 5) But in some pieces the apostle Paul provided. He "has established the speculation that not only God was in Christ, but that Christ Himself possessed a peculiar heavenly being," 6) namely, is Himself God. Paul then presents the matter in such a way that "redemption appears to be accomplished," 7) that there is an "objective redemption," that "redemption is due to the person and work of Christ." In this, the apostle Paul has set false trails. This concept of "salvation" has "become a snare" in the Church. "Who can fail to recognize"-says Harnack-"that the doctrines of -objective redemption' have become grave temptations in the history of the Church, and have obscured the seriousness of religion from whole generations."

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1) S. 43. 2) S. 82. 3) S. 13. 4) S. 110.
5) op. cit. 6) S. 116. 7) S. 114.

And what does Harnack think of the Reformation and especially of Luther? Through the Reformation, the Christian religion was led back to its essence, namely, to the confident belief that we have a gracious God. Harnack cites approvingly: 1)

> Now I know and believe it firmly, I also boast it without shyness, That God is the highest and best, My friend and father, etc.

Harnack also says: 2) "Luther's proclamation of justification not only reproduces Paul's thought in the main, even if there are differences, but also coincides exactly with the preaching of Jesus. To know God as the Father, to have a gracious God, to be comforted in His providence and grace, to believe the forgiveness of sin-this is the decisive thing there and here. And even in the dreary days of Lutheran orthodoxy, a Paul Gerhardt was able to express this basic evangelical conviction so gloriously in his songs-'Ist Gott für mich, so trete gleich alles wider mich,' etc." But yet Luther again provided it in several points. "This genius" (Luther) "had a vigor of faith like Paul, and through it a tremendous power over minds, but on the height of knowledge, such as was already accessible in his time, he did not stand." 3) He was "unable to distinguish kernel from husk, original from foreign." Luther still retained, among other things: the doctrine of a triune God, of Christ as the God-man and the acquisition of grace through him, of the means of grace; also Luther still "peremptorily" demanded "submission to: 'It is written'". Hereby Luther - according to Harnack - left an evil legacy to the Protestant Church. Thus, according to his concept of Christianity, Harnack criticizes the Scriptures and the statements of the church.

And now the question: How did Harnack arrive at his concept of Christianity? He gives himself the appearance of having drawn from history. He says: "The task has been set and treated as a purely historical one," 4) and: "What we are and have - in the higher sense - we have from history and in history," 5) and again: "What is Christianity? - Only in the historical sense do we want to try to answer this question here, that is, with the means of historical science and with the life experience that is acquired from experienced history. 6) Here there is a great deception in Harnack. In fact, he takes nothing at all from history - the Gospels and the apostolic letters also as purely ge-

1) p. 169. 2)p. 178f. 3) p. 182.
4) Preface. 5) p. 3. 6) p. 4.

historical documents. His concept of Christianity is completely finished before all history. This is evident from the fact that he criticizes the Gospels, the apostolic letters, and the statements of the later church according to his concept of Christianity. His concept of Christianity is from the outset the standard by which he accepts or rejects, or reinterprets, the Gospels and individual statements of the Gospels. Thus, as we have seen, it belongs to Harnack's concept of Christianity that Christ is not God, that he did not reconcile men to God by his life and suffering, and that the gospel of Christ is not a means of grace but "instruction for the right conduct of life. 1) Hereafter he rejects the gospel of John as a "historical source." Hereafter he accuses the apostle Paul of having led astray with his doctrine of the deity of Christ and of a reconciliation accomplished by Christ. After this he rebukes Luther for still teaching the Trinity, the two natures in Christ, the means of grace, etc. Hereafter he also switches sovereignly in the three first Gospels, which he still wants to acknowledge as sources of history. Harnack says of the first three Gospels: "Our sources for the proclamation of Jesus are the first three Gospels, after deducting a few important messages from the apostle. All the rest that we know independently of these Gospels about the history and preaching of JEsu can be written comfortably on a quarto page, so small in volume is it." 2) After these words it might seem as if Harnack wanted to use at least the first three Gospels as a historical source and to present the essence of Christianity according to the account of these Gospels. But here, too, the historical procedure is only a sham. He promptly eliminates even in the first three Gospels all the passages and all the individual statements which testify to Christ's deity and Christ's work of redemption. He declares the "birth story" in Matthew and Lucas to be implausible. 3) That Christ quieted a sea-storm by a word, "we do not believe, and never will believe again." 4) If, according to Matth. 26, 63. 64. Christ, in answer to the question of the high priest, declares Himself to be the Son of God, and ascribes to Himself sitting at the right hand of God, this belonged to the "conceptions of time" in which Christ moved. We have in Matthew two detailed catecheses of Christ about His own person. Matth. 16, 13-17. Christ Himself catechizes out of His disciples that the Son of Man is not a mere man, but the Son of the living God. In the same way Christ states Matth. 22, 41-46. in a conversation with the Pharisees in a catechetical way that Christ is not only the Son of David, but also the Lord of David. But even these formidable passages make no impression on Harnack. 5) Harnack assumes as a foregone conclusion: "He (Christ) did not want a

1) S. 92. 2) S. 13. 3) P. 20. 4) S. 1888. 5) S.

other faith in his person, and no other union with them, than that which is determined in the keeping of his commandments." 1) Also the word in Matthew (20:28.), that the Son of man came not to minister unto him, but to minister, and to give his life for a redemption for many (δούναι *την ψυχήν αυτού λύτρον άντί πολλών),* moveth
Harnack does not want to include a grace acquired through Christ in the gospel. He maintains that Christ only served mankind with his knowledge of the Father and that he held on to this knowledge through suffering.

Thus it is clear to anyone who observes Harnack's procedure with some attention: Harnack takes nothing from history, but he criticizes history according to a concept that is ready-made beforehand. With historical reports, even from the first three Gospels, Harnack is not to be met. As soon as something occurs in the reports that does not agree with his preconceived notion of Christianity, he rejects it as implausible or reinterprets it. In view of this obvious fact, it sounds like a mockery of himself and his listeners when Harnack claims that he has made historical or "with the means of historical science" investigations into the nature of Christianity. Harnack has drawn as little from "history" as the cat that has taken hold of its own tail and is making "surveys" there. The source for Harnack's "historical surveys" is Harnack's ego, Harnack himself.

One feels prompted to raise the question: How is it possible that Harnack, with his "Essence of Christianity," was able to deceive 600 Berlin students and then thousands of readers as he apparently did? To this must be answered once: What Harnack presents is the religion of the natural man. If the natural man is still "religious," then he wants to come to God through his own doing, not through Christ crucified. Now Harnack proclaims a "gospel" from which Christ's person and work, Christ the crucified, is principally excluded. Christ is said to have taught only "morality." One need no longer repent and crawl as a poor sinner to the cross of Christ. The aggravation of the cross of Christ has ceased. The camels no longer need to go through the eye of the needle. What wonder that they cheer the one who spares them this and at the same time gives them the testimony that they are really the only understanding Christians and - stand on the height of scientific education. Yes, the spell that the word "science" casts on the public, especially on the "educated," further explains to us why Harnack is being heaped upon. Bismarck once said of the French, jokingly, that one could, without outraging them, take from them the

1) S. 80.

The people of our time must be told, not only in jest but in earnest, that any foolishness can be made acceptable to them, if only one is bold enough to put the label "science" on it. Thus it must be said, not only in jest, but in earnest, of the conceited sex of our time: one can make any foolishness acceptable to it if one is only bold and clever enough to stick the label "science" on it. The "educated" average man has such respect for "science" that he is ready at once to bring it the sacrificium intellectus. Now Harnack is considered a chief representative of "science." He himself assures us right at the beginning that he will answer "with the means of historical science" the question, "What is Christianity?" It is no wonder that the majority of his listeners, out of respect for "science," closed the eyes of their understanding and did not notice that the cat had taken hold of the tail and passed off its tail for "history.

Thus the German paper "Der alte Glaube" (The Old Faith) complains: "The students of the Berlin Hochschule flocked in droves to Harnack's 'lectures'. The preface speaks of six hundred. According to other accounts, the number sometimes rose to a thousand. The fact is not very pleasing. For it throws an alarming light on the state of religious life within the German student world. What the German student receives in the way of religious stimulation in the parental home, or what religious instruction imparts to him in the grammar schools, seems to be sufficient in the case of very few to grant them even the most elementary beginnings of a secure religious judgment. . . . Of the adherents of modern theology there is not much to be said. They have played their old role with new zeal. Where Harnack appears, there the clouds of incense steam, there the songs of praise resound, there the multitude of little minds lie worshipping in the dust. Every one is ready to lay down the sacrifice of the intellect at the feet of the -great, world-famous theologian' and to accept his sentences in silent rapture like the utterances of an infallible pope. ... So rapidly does modern theology develop. But its disciples are always filled with the same astonished admiration. Every turn signifies a new epoch, every fluttering flag a standard around which all must rally. Thus the memorable word has fallen: 'If our Church were what it ought to be, it ought to have on its lips one great word of thanks to Harnack.' What a service he did to his Church!' But with him we do not even name the most effusive thing written in honour of the -Sixteen Lectures'. Blind idolatry has strummed its strings even more shrilly. Let us be silent about these embarrassing sounds."

What evaluation Harnack and his "Essence of Christianity" have found in Germany, about that a few more words next time.

(Conclusion follows.) F. P.

What does the letter to the Ephesians teach about the One, Holy, Christian Church?

(Continued.)

Also in the third chapter of the Epistle to the Ephesians the una sancta is mentioned several times. In the section beginning 3, 1. Paul puts the ministry that was given to him by God into perspective. He was designed and commissioned of God to preach among the Gentiles the unsearchable riches of Christ, v. 8, and thus to bring near the Gentiles, who were first far off, and to introduce them into the *πολιτεία τού 'Ισραήλ.* And in this

In this context he speaks of a "mystery", which he also calls "the mystery of Christ", which was not made known to the children of men in former generations, but has now been revealed. V. 3-5. It is the same mystery, of which he already said 1, 9. The content of this mystery, according to v. 6, is, that the Gentiles, through the gospel, are made partakers with Israel of the promise of God in Christ, which is now fulfilled, that is, of salvation in Christ; that they are thus incorporated, σύσσωμα, with believers.

of Israel are members of the body of Christ, and that they are joint heirs with him in the world to come. It is therefore the mystery of the church of Christ, which, as it is gathered out of Israel, so it is gathered out of all nations and kindreds of the Gentiles, which the apostle has in view. This mystery was from the beginning, from the beginning of the periods, *άπδ των αιώνων,* hidden in God; but now, by the preaching of the gospel, and especially by the preaching of Paul, every one is enlightened how God administers and uses this mystery, τίς *ή οικονομία τού μυστηρίου,* v. 9. how then by this very preaching itself the eternal purpose of God (v. 11.) is brought out.

The mystery of the church was from the beginning hidden in God, and that, as the apostle adds v. 9, in the God "who created all things," τω *τά πάντα κτίσαντι.* The structure of the church, like the design of that structure, is here expressly ascribed to God the Creator. The Church, it is true, has not its roots and ground in the natural-creatural domain. Christ, the Redeemer, is the Lord and Head of the Church, who, as was shown in 2:15, 16, by his cross and blood, created Jews and Gentiles into one new man. But for the creation of the new creature, the same creative power was and is needed that created this visible world. By the almighty power of God men are detached from their natural connection, taken from the sinful, depraved race of Adam, and incorporated into the spiritual structure, the body of Christ. St. Paul has already described above, 1, 19. 20. the faith of the Christians and the church of the

believers as the work and effect of the power, might, and strength of God. Certainly, through the preaching of the gospel, the church is gathered from all the nations of the earth. But in the gospel of Christ creative powers are at work; the grace of God, which is revealed in the gospel, gives divine omnipotence this very direction, that it overcomes the hearts of men, creates them, gives them new birth, links them to God, and binds them together. The Church of Christ is a new creation. But this new creation does not lie beside and apart from the first creation; it is the work of the God who created all things, who created this visible world. In the Christian church the purpose of the first creation is and will be realized. God created all things in the beginning for man and for man's sake, and man was created in God's image and likeness, in righteousness and holiness, and God's good pleasure rested upon him. And God's purpose was that a human race should grow up on earth, which would proclaim his glory, and in whom he might take pleasure and delight. Through sin man has withdrawn himself from the creative hand of God and frustrated the purpose of his creation. But Christ, the Redeemer, has restituted the fallen creature and the purpose of creation. And in the Church of Jesus Christ, man, at least in his beginnings, is again seen to be in the image of God. Christianity on earth, sanctified and renewed by Christ and his Spirit, is humanity according to God's good pleasure. In the Christian church, and through it, the ultimate purpose of creation is fulfilled. In the beginning, when God made all things, everything was good, very good, and man, the king of creation, came forth good and holy from the hand of God the Creator. But this was only the first, not yet the last and perfect. "The first man Adam was made into the natural life, and the last Adam into the spiritual life. But the spiritual body is not the first, but the natural, after that the spiritual. The first man is of the earth and earthy, the other man is the Lord from heaven. Which is earthly, such are they also that are earthly; and which is heavenly, such are they also that are heavenly." 1 Cor. 15:45-48. The spiritual, heavenly being and life, the life of transfiguration, is the last, highest, perfect form of created, human life. Man, adorned with the image of God, if he had been tried in goodness, had passed in created righteousness and holiness, should, according to God's purpose, finally behold and reflect in himself, body and soul, God's glory. God intended him to pass gradually to this higher stage of life. The fall of man interrupted this development foreseen by God, but Christ brought everything back into the same. The Church of JEsu Christ is inexorably striving toward that final

goal for which man was created, and will surely reach it. The children of God already have in their hearts the firstfruits of the world to come, the Spirit of God. The church in its final perfection is nothing other than the perfected, the transfigured humanity, which gives glory with a loud voice and with its whole existence to the God who created all things.

The apostle continues in v. 10: "that it might now be known . . . through the church the manifold wisdom of God," *ha γνωρισ^ή . . . διά τής έχχλησίας ή πολυποίχιλος σοφία. τού δ-εού.* As the creative power of God, so through the Church, in the Church also the wisdom of Him who created all things, and still sustains and governs, glorifies itself. The wisdom of God chooses the means, the right means, which lead to the end, and this is a manifold wisdom. And so God uses the most diverse means and ways to build his church and thereby at the same time to realize the purpose of the creation of the world. In the second half of the first chapter of the first Epistle to the Corinthians Paul contrasts the wisdom of this world and the wisdom of God. In 1 Cor. 1, 26. ff. he points out that not many wise men according to the flesh, not many mighty men, not many noble men are called, but what is foolish and weak, base and despised in the sight of the world, this God has chosen. This is wonderful divine wisdom, that God, in order to prepare his church, reaches into the common, poor, lowly, simple people, chooses the most unsightly material, and thus makes of that which is nothing vessels for his glory, in which he works all things in all, while at the same time he puts to shame that which is something in the sight of the world. The discussion Rom. 9-11, in which the apostle shows the pedagogy of God in the destinies of the Jews and Gentiles, concludes with an exclamation of astonishment: "O what a depth of riches, both of the wisdom and knowledge of God!" Rom. 11, 33. ff. The apostle has previously set forth the incomprehensible and inscrutable ways, like judgments, of God. These amount to this, that the pleroma of the Jews, as the pleroma of the Gentiles, so the pleroma of the church, should come to pass. Yes, how manifold means has God used for this purpose! First he chose a people out of the corrupt race of men and separated them from the other nations, while he let the Gentiles go their own way. This was Israel. Not all who were descended from Abraham in the flesh were children of the right kind, to be sure. But within the seed of Abraham there was a holy seed, children after the manner of Isaac and Jacob, the right kind of Israel. Even after the great mass of Israel had fallen away, even in the times of deepest decay, as in the days of Ahab, the LORD kept a remnant, an election of grace. And in the midst of the people of the Jews God prepared the salvation of the world. Then when the time was fulfilled, Christ, through

His gospel has called out to the distant nations and brought them near. And how wonderful! The unbelief, the hardening and rejection of Israel had to serve to bring the Gentiles to faith and make them blessed. This, as Chrysostom says, is divine wisdom working the opposite by the opposite. When the Jews cast away the word of salvation, the apostles turned to the Gentiles. In turn, the faith of the Gentiles provoked and still provokes the Jews to emulation, to faith. This is divine wisdom, that contrary things and means, such as unbelief and faith, have the same effect, and tend to increase the congregation of believers. And so it goes on to the end, until the Pleroma is reached, until the number of the elect is fulfilled. When a people has given up its contingent to the church, and finally grows tired and weary of the gospel, then the remaining believers turn their gaze outward and raise up the banner of the cross in distant heathen lands, around which larger or smaller multitudes then gather. But where the faith of a people is alive and strong, and the Word of God bears abundant fruit, this fruit also shows itself in the drawing in of strangers from afar. The word, which is the only means of building up the church, is preached in season and out of season, and whether it is preached in season or out of season, it always has some effect, and always accomplishes what it is intended to accomplish. As in the conduct of the nations, so the manifold wisdom of God is reflected in the conduct of the lives of individuals. How differently men are led! And both opposites, happiness and unhappiness, joy and sorrow, poverty and God's blessing, honor and shame, various crosses and crossways, in short, everything must help to bring the word to the man, to lead men to God and to the knowledge of God, to introduce them into the church of God.

And indeed the manifold wisdom of God is to be made known through the church "to the rulers and powers in heaven," ταίς *άρχαΐς παϊ τάϊς έξουσίαις ίν τοίς ίπουρανίοις.* Nothing in the text compels us to think with Hofmann of the rulers and mighty men in the kingdom of darkness, as to whom God wishes to show that with all their machinations they cannot hinder the spread of his kingdom on earth. The wording and the context lead to the strong heroes in the kingdom of light, to the holy angels of God. The rulers and powers here spoken of appear as witnesses and admirers of the wisdom of God revealed through the Church. The angels of God, as we have before remarked, in their own way perform handmaidens' services in the building up of the Church, promote the ways which pass out of the world into the Church. Here, however, it is emphasized that God's work on earth, that which God does for His Church and in it, is, as it were, done before them.

They see their delight in the church of God. They behold their delight in the church of God, which is so wonderfully gathered out of the lost and reprobate race of men, and praise him for whose praise they are created. In the beginning, when God created the heavens and the earth, the morning stars praised him, all the children of God praised him. But a new song was sung by the heavenly hosts when a Saviour and Redeemer appeared to the sinful world, when the Church of Jesus Christ came into existence, in which the work of creation comes to its completion. What glory to the poor despised Church on earth, that her fortunes should attract the attention and wonder of the high angels and angelic princes, and fill the heavens of God with songs of praise! What honor to be a member of this church!

The second half of the third chapter, vv. 14-21, contains a prayer, an intercession, which Paul, the apostle of the Gentiles, intercedes for the Gentiles converted by him. He addresses the prayer to the Father of our Lord JEsu Christ, "of whom every generation of children, πάσα *πάτριά*, hath the name in heaven and in earth." V. 15. Paul here again, as 1:10, groups the children of God in heaven, the holy angels, with the children of God on earth, in One. It is one family of God in heaven and on earth. And the children of God in heaven, who are already perfect and complete, have an interest that their brothers on earth also grow up to be perfect men.

For this is what the apostle asks of the Father of Jesus Christ to the Gentiles who have become Christians, and to all Christians in general, that they may be strengthened by His Spirit in the inner man, spiritual growth, v. 16; first, growth in faith, v. 17a; second, growth in love, v. 17d; and third, that they may become one with all the saints, "which is the breadth, and the length, and the depth, and the height. V. 18. What is this object of becoming inward? What is it that the readers are to become aware of, how wide and long and deep and high it is? Some commentators think it is the love of Christ, by adding, which is grammatically quite improper, from the following clause, v. 19. after the nouns of the 18th verse, the genitive αγάπης *του Χριστού.* Others think, without any support in the text, of the wisdom of God, of which Job 11:8. ff. is similarly spoken. No: "The idea of an edifice," to speak with Hofmann, "these extensions awaken, and that of an edifice which encloses the readers together with all Christians, which brings with it the addition συν *πάσι τοΐς άγίοις,* which seems arbitrary in every other explanation, but is appropriate in ours just in this place. But what other structure could this be than that of which 2:19-23. had been said that the readers, with all the saints, belong to it? It is stretched out far over the world of nations to the east and west, it stretches in length through all the

times to the end of things, it reaches into the deep to the faithful who sleep in death, and into the heights of heaven where Christ lives." The church, the congregation of all saints, is a limited size, as indicated by the statement of the four dimensions, but it is a large, extensive structure. Where our confession, the Apology, describes the church, it often emphasizes this very moment, that it is the assembly of all believers from the going out of the sun until the going down. The Church of Christ is indeed in all places, at all times, "the little host" in comparison with the great multitude of unbelievers. It is and remains the case that, in proportion to the millions who are lost, only a few are saved, only a few are chosen. But if we were to gather together in one place all the little groups on the face of the earth, all the children of God scattered through the world, and also the many unknown ones whom the Lord alone knows to be His own, and if we were then to include all the departed generations of the pious, who, however, have not fallen away from the building of the church with their death, as well as the children who will still be born to Christ until the last day, then a great, stately people would present itself to our gaze. And at the end of days this great nation will indeed appear before us. Even now, however, Christians should consider and reflect on how wide and broad, how deep and high this building is. It is part of their spiritual life and growth that they become aware of this, that their hearts and eyes become ever wider, and that they duly appreciate the ecumenical, world-encompassing significance and task of the Christian Church. This is then at the same time an impulse for them to push the boundaries of their house further and further. The fourth thing which the Apostle implores of Christians, "that they may know the love of Christ which passeth all understanding," v. 19, is closely connected with the foregoing. It is the incomprehensible, unlimited love of Christ which founded, builds, and enlarges the church, which brings forth building material that no man thought of, which softens even rock-hard, diamond hearts, which finally introduces even inveterate evildoers and wicked men into the congregation of the saints. May all the saints recognize this and emulate the love that considers nothing impossible, that believes all things, hopes all things, and tries all things!

The apostle concludes this fine intercession v. 20. 21. with a doxology, "Now to him who is able to do exceedingly abundantly above all that we ask or understand, according to the power that worketh in us, to him be glory in the church through Christ JEsum for ever and ever. Amen." That God is able to do more abundantly than we can ask or think, he shows especially in and by his church on earth. She experiences the power of God "which worketh in us." That God makes weak, powerless, corrupt creatures into vessels of his glory and fills them with all the fullness of God, v. 19b, is a special proof of his power.

and strength. And the church of the saints recognizes and acknowledges this, and gives glory, praise, honor, and worship to this great, mighty, majestic God, as it was created for the glory of God. Through Christ JEsum the Saviour, who imparts to us all that God works in us, such doxology also is imparted. And the praise and song of the church continues εις *πάσας τάς γενεάς τού αΐωνος των αιώνων,* will. say for all eternity. G. St.

(To be continued.)

Ecclesiastical contemporary history.

I. America.

Statistics of the Lutheran Church in America. The following data are taken from the "Lutheran Church Almanac". The Conciliar Synod has 1306 preachers, 2068 congregations, and 362,409 communicants; the General Synod 1210 preachers, 1561 congregations, and 198,575 communicants; the Southern United Synod 206 preachers, 405 congregations, and 37,958 communicants; the Synodical Conference 2709 preachers, 3755 congregations, and 590,987 communicants; the 15 independent synods 2113 preachers, 4636 congregations, 515,256 communicants. There are 23 theological seminaries with 88 professors and 954 students, 48 colleges with 466 professors and 7901 students, 32 academies with 146 professors and 3109 students, 11 "Ladies' Seminaries" with 118 professors and 1026 students; in all 114 seminaries with 818 teachers and 12,990 students. There are 18 hospitals, 43 orphanages, 17 old people's homes, 8 deaconesses' homes, and 11 emigrant and seamen's missions. On these figures the "Lutheran" remarks: "The statement of the communicating members is deficient in quite a number of the larger Synods, especially in the Ministry of Pennsylvania and New York, and in the Pittsburg Synod." According to the figures of the 1902 calendar, the Conciliar gained 150 preachers and 49 congregations and yet lost 8000 communicants! This is admittedly very improbable, and does not strengthen confidence in the account of the "Lutheran Church Almanac." F. B.

Of the General Council meeting at Lima, Ohio, the "Lutheran Herald" boasts that "the spirit which characterized this meeting was one of unity," and that "the bond of unity was more closely knit." "Swedes, Germans, Englishmen came closer together inwardly." "The one Spirit of God, through the bond of peace, strengthened the unity of the faith." - This almost sounds as if the Conciliar had become a great deal more united in doctrine and practice. But if we look more closely, the unity which was strengthened and cultivated at Lima was a unionistic one. This is shown by the pulpit fellowship cultivated in Lima by prominent members of the Conciliar with Methodists and Reformed, by the faith-brotherly reception of Bishop von Scheele from Sweden, by the report of Dr. Schwank, who as "fraternal visitor" had represented the Conciliar at the last General Synod, by the speech of Dr. Bauslin, the official representative of the General Synod at the Conciliar, in which it was shown how the Conciliar and the General Synod "in many ways work side by side and also come closer to each other".

This is shown by the report of Dr. Laird, the representative of the Council at the General Lutheran Conference in Lund, Sweden, which was composed of all kinds of spirits, as well as by the wish expressed in Lima that this pan-Lutheran conference should also be held here in America. These facts testify to unionistic unity, but not to unity in spirit, in truth. - "In what matters of doctrine and practice do we agree with one another?" that is the question which should have been put to Lima. Instead, however, everyone turns a blind eye and says with Dr. von Scheele, "I feel one in faith with you!" - At Lima, as representatives from the ten synods of the Council, 138 delegates, including 51 laymen, were present. From the Pennsylvania Ministry there were present 47 delegates, including 20 laymen; from the Augustana Synod 29, including 9 laymen; from the PittsburgSynod 23, including 11 laymen; from the New York - Ministry 19, including 4 laymen; from the Ohio District Synod 8, including 4 laymen; from the ChicagoSynod 6, including 3 laymen; from the Canada Synod and the English Synod of the Northwest 2 pastors each; from the Manitoba Synod and from the PacisicSynod one pastor each. F. B.

Pulpit Community in Lima. Dr. Bauslin, the delegate of the General Synod to the Concil assembled in Lima, praises in the "Lutheran World" the pulpit fellowship cultivated in Lima. Dr. Yount had preached in the General Synod congregation there, Dr. Nicum in the Reformed Church, and Dr. Kähler among the Methodists. The Methodists praised the latter that he would become a bishop with them, from which it appears that Dr. Kähler hardly told the Methodists what he should have told them. From the "Lutheran Church Gazette" we see that the Conciliar did not call these preachers to account, and that the "Lutheran," who here had the duty of putting out his mouth, sought to silence the matter to death. In any case, the General Synod feels strengthened and justified in its unionist practice by the trouble in Lima. The total impression that Bauslin took home with him is thus expressed by him: "In effective organization it is but the truth to say we surpass them .

The "Lutherische Kirchenblatt" says **about the change of delegates between the Conciliar and** the General Synod: "For several years now, the Conciliar and the General Synod have again agreed to send delegates to each other's meetings. From the beginning we have raised our voice against this friendly change of delegates. For in the first place it suggests that doctrinal differences between the two bodies of the Church no longer exist at all, and if they should still exist, that they are at any rate of such an insignificant nature that the cordial relationship between them need not suffer from it. And secondly, this change of delegates serves to exchange half-truthful courtesies and compliments with each other, which are totally incompatible with a clear, ecclesiastically firm position. Today, after what we experienced at the Council, we are more convinced than ever that our view is the right one. ... But one thing emerged clearly from it (the speech of Dr. Bauslin, the representative of the General Synod), apart from the personal compliments which the speaker bestowed with great generosity, namely that the two church bodies have come closer and closer together in recent years and maintain ecclesiastical fellowship with each other without having balanced out the points of difference which once led to their separation. May the General Synod, as is frequently asserted, in the majority of its members

Although the General Synod may have become more and more positive, it cannot be denied that it still contains elements that trample on the Lutheran confession, and that even those of its members who want to be faithful to the confession are not fully serious about their Lutheran standpoint, either in doctrine or in practice. The General Council flies in the face of its entire past when, under these circumstances, it again makes common cause with the General Synod." - The change of delegates between the Conciliar and the General Synod was unionism from the beginning, and the result has not so far been to raise the General Synod to the position of the Conciliar, which is sad enough, but rather to bring the Conciliar nearer to the position of the General Synod. "Fraternal visitors" (as delegates to other Synods are called) have been elected by the Conciliar to the General Synod, the United Synod of the South, the Iowa Synod, the Icelandic Synod, and the Danish Synod. F. B.

The Pacific Lutheran Synod. This synod organized at Portland, Oreg. on September 28, 1901, and numbered ten pastors and thirteen congregations. At the Portland meeting seven pastors and five delegates were present. The president of the synod is Father Beas of Portland, and the secretary is Father Brenner. At Lima this Synod presented its petition for admission into the Conciliar. But as it claims in its Constitution the right over the property of the congregations belonging to it, the Conciliar declared that it could not approve this provision of the Constitution, as a Synod has only so much right as is conferred upon it by the congregations. F. B.

Establishment of English congregations in the territory of German. At the meeting of the Lima Council, a report of the English Sunday School Field Secretary was also read. The "Lutherische Kirchenblatt" thus reports on this: "This Field Secretary of the English Synod of the Northwest was especially offensive to the Swedes of the Augustana Synod. They regard him as the bird who is to lay the cuckoo's eggs in their nests, whose task it would be to spy around where a Swedish or German congregation is flourishing, and then to found an English Sunday School next door. Against this the Swedes fought tooth and nail. It was requested that the English missionary authority act only in conjunction with the Swedish Minnesota Conference. Then it was requested that the 'field secretary' should not be allowed to establish an English Sunday School in the parish without the permission of the Swedish pastor. But if opposition is made by the Swedish pastor, which seems unjust to the 'field secretary,' then an appeal shall be made to the Minnesota Conference." - The best solution of this question, concerning the formation of English Sunday-schools or congregations in the territory of German or Swedish congregations, is undoubtedly for the German or Swedish congregation itself to see to it that the English need is supplied, and not to wait until a "Field Secretary" or some other congregation or synod comes to do what it ought to do itself. F. B.

Hearings on Divorces. The Congregationalist reports: "At several church meetings this year, 'marriage' and 'divorce' has been a major topic. The ecclesiastical bodies, however, do not agree on this point. The Roman Church holds that marriage is inseparable as long as both parties to the contract live. The House of Bishops at the Protestant Episcopal Convention adopted a canon to the same effect. The House of Deputies did not agree; if this had been done, no priest of this community would be allowed to marry a person divorced for any reason. The Lutheran General Convention, after long negotiation, agreed to the same canon.

All the churches agree that according to God's law marriage is indissoluble and that only in the case that the marriage covenant is broken is the innocent party free to marry another person. This is also the position taken by the National Council of Congregationalists as the view of their congregations. The Presbyterian Church takes the same position, but accepts as an interpretation of Christ's words Paul's statement that if a Christian is left by an unbelieving husband or wife, he is not bound, but free to remarry..... So a Lutheran pastor should sanction the marriage of a divorced person only if it is the innocent party in a divorce for adultery. A Presbyterian may marry a person divorced from an unbeliever for malicious desertion. A Roman Catholic priest should not marry a divorced person unless he has obtained papal permission." - What is said of this of the Lutheran position is insufficient. The Lutheran Church allows the innocent party, if adultery has occurred, to decide whether he wants to be divorced or not. If, however, the innocent party has decided in favor of divorce and has also had the marriage dissolved by the courts, the Lutheran Church no longer denies marriage to the guilty party. And as far as the really proven malicious desertion is concerned, the Lutheran Church does not deny the innocent party the right to divorce judicially, nor does it forbid him to remarry. But if the innocent party has availed himself of his right, neither can the guilty party be denied the right of remarriage according to God's Word. The church has no right to interpret punishments, and certainly not punishments that lead to new sins. If the state wants to do this, that is its business. - Nowhere have we found anything more detailed about the negotiations in Lima. It is possible that the "Congregationalist" did not present the matter correctly, or that he substituted the opinion of some for that of the Council. Of course, Prof. Jacobs of the Philadelphia Theological Seminary also writes in the "Congregationalist" of the Lima negotiations: "With much agreement the position of the theses presented was sustained, that, according to God's law, marriage is indissoluble. A dissolution, it was maintained, is possible only where God's law has been violated. A Scriptural divorce occurs only, therefore, where, by the sin of one party or both, the marriage covenant has been broken. This entirely frees the innocent party, and gives this party alone the right to remarriage." F. B.

Luther on stage. The "Lutherische Kirchenblatt" reports: "In Philadelphia the English Lutheran St. Luke's congregation (Fr. Frey) has organized a peculiar Reformation celebration. It is the fatuous play of Mrs. tz. E. Monroe, and in fact the Luther League is conducting the story. It will give the Puritan Oliver Cromvell on October 28 and 29, and Luther on October 30 and 31, and November 1. Thousands of posters can be seen in the shop windows with the title: 'German Reformation', together with pictures in theatrical costumes, and underneath it says: 'Luther League Reformation Festival'. That's how they want to strengthen Lutheranism. Of course, crowds flock there." - This is a sin against the second commandment, sinful, frivolous use of the divine name. Reformation deals with the holy of holies in religion, with the divinely revealed, eternal gospel. But for this purpose God did not give His Gospel and the Reformation, that it might be degraded by the Luther Leaguee to a means of amusement and fodder of curiosity. F. B.

"If Luther were here!" One of the pages raises the question of what Luther would say if he could be among us and pass judgment on the church of the present day, and then points out four things in particular that Luther would criticize: 1. that the Bible, which he gave us, is used so little; 2. that the Small Catechism, which he wrote for young people, for church, school, and home, is taught so little; 3. That the Small Catechism, which he wrote for young and old, for church, school, and home, is so little taught, learned, and held; 3. That the home service has fallen away in so many homes; 4. That the ardent zeal to spread God's kingdom has diminished considerably. - It is clear that herewith some, but only some, of the damages of the Christian life in our time are mentioned. Luther, however, would not stop at the evil fruits, but would look for the root that produces such evil fruits. He would lay his finger primarily on three sore spots in theology and doctrine: 1. on the apostasy from the Christian principle of knowledge, which to him was solely the inspired and therefore infallible word of Scripture; 2. on the pagan workmanship proclaimed from countless Protestant pulpits, the eradication of which Luther regarded as his life's task; 3. on indifferentism, syncretism, and unionism on a grand scale, which surrenders the truths won in a hot battle to a rotten peace. F. B.

Immoral imposition. The "Church Gazette" of the Iowa Synod writes in its issue of November 2: "In the Iowa District of the Missouri Synod a society is about to be formed for the care of orphaned children. The children are to be placed in Christian families. We wish this society God's blessing and somewhat less fanaticism than its sister society in Wisconsin possesses, which refused to give up an orphan to one of the noblest of the Iowa parish families, who was childless and wished to adopt the orphan in lieu of children. To endanger the salvation of an orphan in a Lutheran parish family-if this is not to be called the height of fanaticism, it will be well to admit that the society in question sits in the 'higher aester' of fanaticism!" -These are words which excited feeling, not calm reason, has written. Iowa clerks have publicly declared that the differences between Missouri and Iowa are church-dividing. The "church paper" thus requires Missourians to do an act which, in its own iowash conscience, it must call a sin. But even in the case of Iowa taking a unionistic position toward Missouri, the "Church Gazette," knowing full well that Missouri does not so stand, but considering the differences between the two synods to be church-dividing, should not ridicule, but respect, faithful, consistent, and conscientious action on the part of the Missouri Children's Society in Wisconsin. If the "church paper" wants to attack anything, fo it stick to the principle. The demand that Missourians should deny in a concrete case what they teach publicly to an iowash pastor is an immoral imposition of which I hope the "Kirchen-Blatt" is now ashamed.

F- B.

The dividing line between the world and the church. The Lutheran Observer, in the number of November 22, carries an article, "The dividing line." The article states: The greatest obstacle to the Christian church is that Christians do not draw the dividing line between church and world sharply enough. Satan is constantly seeking how he can completely blur the line between church and world. The examples the writer gives refer to life, which must be very different for Christians than for the world. That is true. But we, in our day, have every cause to always-.

It should be emphasized that Christians also, and first of all, separate themselves from the world with respect to faith. "The dividing line here is faith in Christ. He who bases the hope of his salvation on Christ alone is in the church and on the side of the church. He who wants to come to God by works and by moral improvement is in the world and on the side of the world. The religion of works is the religion of the world, of the flesh alienated from God, Rom. 4:1, 2. But how the world has penetrated into external Christianity in this respect, we see from the spread of the lodges within external Christianity. And the worst of it is that millions of so-called Christians do not even recognize the works religion as worldly and carnal. Here it is necessary to pay attention to "The dividing line." F. P.

How the "Lutheran Observer" speaks out against unionism is evidenced by its Reformation number of November 1, which reads: "Denominationalism troubles many a serious Christian soul, especially now that pastors are presenting the story of Luther and the Reformation to their people and emphasizing our special heritage. And yet the separate Christian bodies with their different Christian names are in fact united under one banner, and beneath their differences lies the unifying bond of faith in the One Lord. When Israel encamped in the wilderness, the tabernacle took the place of honor, and around it were encamped the twelve tribes. Every Israelite had to be found not only with his tribe, but with the sign of his father's house. He was not permitted to pitch his tent in any other place. The tribes were different and divided, and yet the nation was One, with One Tabernacle, serving One God, and following the One Pillar of Cloud by day or the Pillar of Fire by night. They fought for One Cause and marched toward the One Promised Land. - Or to choose a modern image: Off Santiago in the summer of '98 lay cavalrymen, infantrymen, and artillerymen, and marines on the fleet; all camped side by side, and across the shore patrolled the great warships. There was but One Fleet; all working toward one and the same goal, and yet each branch of the service was different, each fighting according to its own traditions and in its own lines, holding high its own flags, wearing its own uniform, and obeying its own officer. Nevertheless they formed one army; and just the differences in equipment and training were necessary for the final victory. Only when the war was over and peace had come could all differences be dropped, and dismissed from the ranks of the combatants, soldier and sailor, artilleryman, cavalryman, infantryman and marine, could again become one and the same in their civic duties. - Just so it is with the Christian Church: there is but the One Banner of all, the Cross of Jesus. It is One Great Army to conquer sin; but like the armies of the world, it has its various branches, each with its own traditions and methods, each doing its work in its own way, and yet also co-operating with the others to win the world to Christ; each necessary to a special part of the work; each recruiting people whom the others could not attract. The different churches are not hostile camps, opposing each other in arms, but covenant comrades, more than covenant comrades, comrades who work in the most effective way according to the plan of God. Only when they forget the work which God has commanded them to do, and waste their strength in mutual jealousies and battles, do they bring about

disgrace to Christ's name, and become an annoyance to such as see it." - Thus the "Observer", in order to appease the consciences, which might have been troubled by the Reformation feast, and to fortify them in indifferentism. If, however, each of the various denominations, to which, after all, the Papacy also belongs, served a definite purpose willed by God, the baton is thus broken over Luther and the work of the Reformation. F. B.

The Unirte and the Reformation. The "Messenger of Peace" of November **3** writes: "The Reformation is such a great deed of our God as stands alone in history and can only be compared to the deliverance of the children of Israel from Babylonian captivity." "The pope, who sets himself up as Christ's representative, is indeed the rebel against Christ." "On the Reformed side it is the Episcopal Church in which the Roman leaven manifests itself in doctrine and practice, and on the Lutheran side one finds much of the spirit of Papism precisely where one swears most loudly by Luther and never tires of boasting of his absolutely 'pure doctrine'." - The Unirte pretend to be the true sons of the Reformation and to appreciate Luther's work before others. But this is very bad when it is said in the same number that there is actually no reason at all for the separation of the churches in Christendom. The "Messenger of Peace" writes: "There is only One Truth, which, however, is divided into different sides. But whoever makes one side of the truth the main thing and the cause of division sins against the truth. The sun breaks into seven colors in the rainbow. They appear to us glorious, delightful. But they are not the sun, but only emanations of it. Rightly understood, it is a true word: Faith is a beautiful rainbow, drawn up between earth and sky, a comfort for all, but for each wanderer, depending on the place where he stands, a different one. ... It is a grievous artifice of the devil to tear apart Christians, who belong together because they are one at the deepest bottom, by trifles, externals, quibbles." Also, the "Evangelical Catechism," explained by D. Irion (p. 249), asserts that all existing church communions, thus also the Roman, are now already united in the points of doctrine which the apostle mentions Eph. 4, 4-6. Irion writes: "Although we see that the church is at present divided into parties and that there are many church fellowships, we nevertheless believe that God will not only one day make one out of the many churches, but also that all existing fellowships already have certain points in their doctrine in which they all agree. The apostle names these points in the passage Eph. 4, 4-6. They all have one Lord, namely Christ the Saviour, whom they all confess, in whom they believe, through whom they desire to be saved; one faith, that in Jesus Christ, the Son of God, in His atoning death, His resurrection and ascension; One baptism, for each of the Christian churches receives its members into its union only through baptism, because Christ has so commanded, and baptism is also administered in all of them in the name of the Triune God; One God and Father of all, for in all churches the holy Our Father is prayed, and in it the same God is called upon as Father, the Father of our Lord Jesus Christ, and in him also our Father. Finally, all have the same hope of their profession, namely, the hope of being saved by the grace of Jesus. From these pieces of faith, which are common to all the churches, the outward unity of the church shall one day develop under the guidance of the Holy Spirit, so that it shall be called One Body and One Spirit." - The Unrighteous, then, maintain, Let them now already be in union with all the church communions, so also with the Roman

Church, are in agreement on the points mentioned in Eph. 4, 4-6. What stands in the way of an immediate union between Papists and Unirthodox? A Church which stands thus cannot boast of the Reformation, but can only be ashamed of it, but also vice versa. F. B.

Pierpont Morgan and the Union of Christianity. Pierpont Morgan, who is said to have played a not insignificant role in San Francisco, especially in the divorce question, is reported to have now made it his task to unite the different church communities. What Gladstone had not been able to accomplish, he, Morgan, would enforce. At his instigation a letter is said to have already been sent to Rome to find out what concessions the Pope is prepared to make. By the time the next convention of Episcopalians convenes in three years, the work of unification will be in full swing. So reports the "Presbyterian." - With money and organizational talent, of which Pierpont Morgan possesses enough, one can make papists, but not Christians; as a rule, however, one can achieve everything in Rome, but nothing at all in the Church. The word must do it. Morgan probably did not think that through. F. B.

Protest against the presumption of the Episcopalians. In San Francisco, the Episcopalians also discussed changing their name. The names "The Church in America", "The Holy Catholic Church in the United States" and other names were suggested, which showed that the Episcopalians' insolence keeps pace with their ignorance, especially in the doctrine of the Church. Against these Anglican presumptions, which seem to have their ground more in the temper of the English than in certain theological convictions, "The Lutheran" of November 7 raises the following protest: "Since we are, at least to a certain extent, the Evangelical Lutheran Church, the mother church of the Reformation of the sixteenth century, whose princes in 1529 were at the time of the Reformation in the United States, we are not in any way to blame for it. Since we represent, at least in some degree, the Evangelical Lutheran Church, the mother church of the sixteenth century Reformation, whose princes protested at Speier in 1529, that is, the descendants of the original Protestants who now form the largest Protestant body in the world - we protest against this arrogant pretence of the 'Protestant Episcopal Church,' in which many preachers and laymen are endeavoring to throw off the Protestant name. We protest against their repeated, impertinent and insulting claims that they are -the Church' and that we and all others are mere sects. We protest against the insulting manner in which they always speak of themselves as 'churchmen' (Churchmen)." - Instead of operating with figures and arguments from arithmetic, the "Lutheran" should have made it clear to the Episcopalians from Scripture that they confuse the invisible church with their puny visible community, and that a visible church becomes a sect when it deviates from God's Word in the articles of faith. But now the "Independent" says of the Episcopalians, "There is no church in America which is more comprehensive than the Episcopal Church, in that it contains within the same religious body men of the most radical differences of views, and most outspoken hostility of opinion with regard to doctrine, discipline, and worship." Again and again the proud "Churchmen" boast of their unbounded indifferentism and that they may count men like Briggs among their own. But in so doing the Episcopalians themselves declare that in the sight of God and the Church they are only a sect, and one of the lowest. F. B.

The Episcopalians and Swedes. At the San Francisco meeting of the Episcopalians it was asserted that 200,000 Scandinavians in the Northwest had joined

long for fellowship with the Episcopalians. Dr. Ranseen, of the Augustana Synod at the Lima Concil, remarked: "As far as my knowledge and the knowledge of our pastors scattered throughout America is concerned, there is no truth in the statement made at the Protestant Episcopal Convention in San Francisco that there are thousands of Scandinavians who long to be welcomed by the Episcopalians. - It is a fact, at any rate, that the Episcopalians look with eager eyes upon the Scandinavians, and will not lack attempts to win them over to their side. F. B.

An inaugural sermon, surpassing in some respects all that has come before us in the hysterical preaching literature of the American sectarian churches of our day, was recently preached by the Rev. John Merritte Driver, D. D., and also, nota bene, Ph. D., on the occasion of his taking charge of the Methodist church at Red Wing, Minn. The same chose as the subject of his sermon the Transfiguration of Christ, and accordingly in his introduction, as reported in Monday's paper, "painted in glowing colors the - splendor of the Vatican at Rome, and the art treasures preserved there, and in this connection thanked Archbishop Ireland for the favors which the latter had done him, a Protestant, on the occasion of his stay and studies in the city of Caesarea and the Apostles (?!)." The speaker then proceeded to the exegesis of the text, first treating of the place of the Transfiguration, stating that it was unknown, and of no importance at all; then of the persons, and finally of the time. Following the latter point, Father Driver spoke about theater and opera, and, we read, "in less narrow views than is usually done by the Ecclesiastes. After giving high tribute to the charm of the masters on the lyric and dramatic stage, he expressed the view that the day will come when all these mighty powers will be sanctified to God and will be teachers and builders of spiritual life in competition with the pulpit." 1) The new pastor then discussed the art and dramatic life in Europe, especially in Italy and Germany, and "the lessons learned from it." The paper notes here that this was "something new and unfamiliar from a Methodist, in a Methodist pulpit," but still, "it was all right, and evoked hearty amens." Fr. Driver had "words of high praise for the people of Oberammergau and their Passion Play. But any attempt to perform the Passion Play elsewhere would be anachronistic, if not blasphemous," whereas it would seem to us that any such inaugural sermon is not only an abominable perversion of the office of preaching, but downright an abuse of the word and gross blasphemy, and as such - in competition with Satanas and his Vicar in the Vatican - is called to run a storm against Christian doctrine and practice. God have mercy on the poor congregation, which already in its inaugural sermon is presented with stones and scorpions instead of the bread of life. Th. Gr.

The object of the Roman in America is to elevate the Catholic religion to the state religion. In Loretto, Pa. a Catholic church was recently erected-

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1) Compare:

Wagner: I have often heard it praised,
A comedian can teach a priest.

Faust: Yes, if the priest is a comedian;
How that may come at times.

(Göthe, Faust I)

to which Schwab, president of the United States Steel Corporation, gave $175,000. Ireland, Ryan, Phelan, and quite a number of bishops were present. Laughlin, of Philadelphia, delivered the address, in which he also said, "It is a great advantage that we are not dealing in America with a nation that was once enlightened, but has fallen away from the faith. The American nation has never formally rejected the Catholic religion. That religion has never been the subject of serious consideration here is due to the all-consuming questions of life of a young and striving community. The unreasonable prejudices which sometimes confront and disturb us have no American origin, but have remained in the country as a dull echo of the old European war cries. But the time is not far distant when this great nation, which has found the right solution of so many social and scientific questions, will turn its attention seriously to this most important of all questions; and we are sure that, with the help of God, its strong 'common sense' will enable it to distinguish the true from the false, the genuine from the counterfeit, and it will find its resting-place in the maternal bosom of the Catholic Church." - To achieve this end, the Roman dignitaries are for the present availing themselves of servile blandishments; the teeth will show later. F. B.

Unionism of the Papists. The Bishop of Manila, in the pastoral letter which he addressed to his subordinates after the murder of McKinley, writes among other things: "You know very well, beloved children, that our holy mother, the Catholic Church, is so firm in her doctrines and so strict in her rules of discipline and custom that she never yields, nor can she yield an atom, in the field of dogma and morals, even if the pretensions of the most powerful rulers should thereby be violated. The Catholic Church absolutely forbids funeral celebrations of a religious or public character for the honor or benefit of any person who neither in his life nor in his death belonged to her bosom, or yet showed no desire to belong to her." "We, as dignitaries of this holy Church, cannot permit religious funeral services to be held in a public and official manner for departed persons when they have died outside the Church. We cannot give authority to any priest to use the Catholic temples, chapels, or churchyards, or to use sacred objects of worship, or to perform the ceremonies and prayers of our rites of death, or to do anything in relation to the public and official performance of a Catholic funeral. Had the President of the United States died within the Church, we prelates would have honored his memory with great joy, and beamed down the favor of Heaven with brilliant and splendid obsequies in the cathedrals of Havana, San Juan, and Manila." - How does this square with the conduct of the Roman priests in the United States, who have held numerous communal services in honor of McKinley even with Jewish rabbis, pagan Unitarians, and Christian Protestants? The "Independent", from which we have taken the above quotation, thinks that one can see from this how great the difference is between American Catholicism and the foreign Catholicism in the Philippines. As is well known, however, the "Independent" is blind in such matters. The explanation of this phenomenon lies rather in the fact that the American prelates had an interest in adopting a liberal and patriotic attitude, while the Bishop of Manila did not. The Principle of Roman Ethics:

"The end justifies the means," and the unity of spirit of American and foreign Catholics is not violated but confirmed by the different courses of action in America and in the Philippines. F. B.

Unitarians. The Lutheran points out that the Universalists and Unitarians are making the least progress in the number of members. This is no doubt true when we look at the numbers in the statistical tables. But is it not perhaps true what a Unitarian pastor recently remarked to us, "According to the statistical tables, we are a small denomination. But if all the Unitarians who are found among the Congregationalists, Episcopalians, Presbyterians, Methodists, and Baptists would join us, we would be the largest denomination. " F. P.

The union of the Unitarians and Universalists has been the subject of much discussion at public meetings and in the papers of both communions during the past three years. The Universalist General Convention, at its meeting in October, has now appointed a committee to form a commission with a committee of the Unitarian fellowship to prevent the establishment of new congregations in cities where churches of both fellowships cannot be maintained. In such cases the Unitarians and Universalists wish to assign their members to each other. Between the two communions, then, there is no lack of "unity in the Spirit," but only of organic connection. McPheeters of St. Louis the other day thus determined the difference between these two heathen communities: "Universalists believe that God is too good to damn any man, and Unitarians that any man is too good for God to damn." F. B.

Prayer of the Christian Scientists. In New York, Hazzard, the president of the Christian Science School there, offered the following prayer: "Lord, help us to believe that all, all evil is wholly unreal; that it is childish (silly) to be sick, absurd, unwell, ungodly, to complain, atheism, and denial of God to say, 'I am sick.' Help us that, with our hand in thine, with our eyes fixed on thee, we may firmly affirm that we have no dyspepsia, that we never had dyspepsia, that we never will have dyspepsia, that there is no such thing at all, that there never was such a thing, that there never will be such a thing. Amen." - By faith the Eddyists do not understand divine faith, which holds with both hands to a clear word of Scripture, and stands with both feet upon a divine promise. Nor do they understand it to mean human faith in natural things, based on what they themselves have experienced and known or on the testimony of trustworthy men. Faith to the Scientists is delusion, based on Eddy's nonsensical lies, and the firm grasping of fixed ideas formed in their diseased brains, the grasping of a nonsensical human imagination. And when the Scientists pray, as above, they invoke God to strengthen and confirm them in their godless, delusional idea. This is blasphemous. F. B.

Concerning **the religious exercises introduced in the state schools in Cleveland,** the reformed "Kirchenzeitung" writes: "It was a short and vain joy which the decision of the school board of the city of Cleveland aroused in Christian circles that a short devotion should be held daily before the beginning of the lessons and that the prayer of the Lord, the 23rd Psalm and the ten commandments may be used. This resolution was already passed in the next school year.

The decision was reconsidered at the last meeting and then the introduction of the Bible into the public schools was stopped. The Jews in particular had protested against the implementation of such a resolution, as well as certain circles of the working class population, and this brief agitation had sufficed to intimidate the members of the Schulrath. Only 2 voted in favor, 5 against the introduction of such an institution. The reasons put forward against the holding of daily devotions in the schools contained nothing new, and did not seem worthy of consideration by the majority of the members of the authority at their previous meeting. The pressure from outside, however, was evidently strong enough to induce them to withdraw their resolution..... In any case, it is deplorable that a body such as the one in question should decide one way today and another tomorrow on such an important question. There is evidently a lack of firmly rooted conviction, or at least of a loyalty of mind which holds fast to what has once been recognized as true, even if it is an annoyance to the Jews and a folly to the Greeks." - Politicians often lack a proper distinction between church and state. As a rule, however, this obscurity (especially when they seek to give it practical consequences) can be traced back to the confusing influence and the urging of such preachers and communities who mix church and state with one another. If this pernicious influence, which is itself already a mixture of church and state, ceases, common sense, as Cleveland shows, usually finds the right again itself in such questions. The matter is just too simple. F. B.

Pastor and Politics. As probably seldom before in the recent elections in New York and Philadelphia, preachers have interfered in politics. More than a thousand preachers - at least so it has been reported - are said to have written to the leaders of the "Union Party" in Philadelphia, professing allegiance to the same and offering their services. Many preachers dealt with political questions in the pulpit, and several - in Philadelphia as well as in New York - held "stump speeches. Of this political activity of many pastors in New York, the "Congregationalist" of November 9 thus reports: "Last Sunday most of the Protestant preachers urged their congregations to vote for the 'anti-Tammany ticket' (Seth Low), and Father Ducey was the only Catholic priest who advocated the candidacy of Shepard. Dr. Willis, pastor of the Plymouth churches in Brooklyn, threw himself heart and soul into the fight, not only preaching against 'Tammany,' but -stump preaching' and cheering the citizens on to beat Croker. More than fifty Protestant and Jewish preachers in Brooklyn, among these Lyman, Dewey, Meredith, Ingersoll, McLeod, and Willis, had made an appeal to all voters who love -righteousness and hate ungodliness' to stand shoulder to shoulder against -Tammany." By the sectarian papers, of course, these preachers are celebrated as men of noble courage, and as champions in church and state to be imitated in all cities. The "Lutheran Observer" also remarks: "All this does not indicate either a secularization of the church or a degradation of its high position." - True it is that all that is called sin falls within the domain of the preacher. But it is equally certain that preachers and congregations are led away from the proper purpose of saving souls when they engage in politics and indulge in social reforms. F. B.

The "Christian Sabbath". That the "Pan-American" closed with a deficit of three million dollars was presented by many sectarian papers as a divine punishment for the desecration of the "Christian Sabbath rest". Thus

z. e.g. the "Presbyterian". The "Lutheran World" likewise judges of the "Ohio State Fair," which opened on Sunday, and now has a deficit of ten thousand dollars. "This comes of defying the divine law and Christian sentiment," says the "World." - There is no divine commandment of Sunday rest, and a non ens cannot be the cause of the financial deficit in Buffalo and Ohio. F. B.

Theology at "Yale". During the last half of October, Yale University celebrated its bicentennial. Aale was founded in 1701 by ten Puritan preachers. It received its name in 1717 after its benefactor Elihu Aale in London. Aale now numbers 300 teachers and 3000 students. Of the graduates, 11,000 are still alive, of whom about 6000 took part in the festivities. Like Harvard, Aale was founded primarily to serve the Church. Hebrew and systematic theology were among the most important disciplines. Only in the second century of its existence did Greek and Latin and humanistic culture come to the fore. Admittedly, there is still, as at Harvard, so also at Aale, a theological department. The nature of the theology at Aale, however, can be seen from the address given by Rev. George Park Fisher, Professor of Church History and Dean of the Yale Divinity School, on the first afternoon of the festivities. Fisher said, "As to the theology of this University during the last forty or fifty years, the period is too short to be discussed at length here. In all enlightened countries this is a period in which thought and research have been concentrated on the historical foundations of Christianity, especially the life, person, and work of Christ. It has brought about a new epoch of biblical criticism, which necessitates a renewed investigation of the vexed question concerning the seat of authority, with special reference to the inspiration and authority of the Bible. In addition, the state of the new philosophy and the new doctrines and theories of the natural sciences have caused a reconstruction of the foundations of theism. They have made necessary new fortifications of the citadel of every religious faith. ... As far as the questions of higher criticism are concerned, so much at least can be said that Aale did not evade them and did not hide his head in the sand like the ostrich. On the whole, I venture the assertion that usually Aale's aspiration, as in all earlier periods of her academic history, has been to unite a genuine liberality with a wise and tenable conservatism." - At Aale, as at Harvard, the most modern theology prevails, which 1. denies miracles, and thus tolerates as its object and content only natural truths; 2. denies inspired revelation in the words of Scripture, and admits only facts as the source of knowledge; 3. does not believe the doctrines presented to us by God Himself in the words of Scripture, but seeks to gain, deduce, form, and develop the doctrines themselves by means of reason; 4. 4. to do away with the old method: oratio, meditatio, and tentatio, and to substitute for it the methods of science and philosophy: induction, deduction, and hypothesis; and, finally, 5. not to save sinners and make them blessed, but to satisfy the "scientific need". Aale and Harvard originally represented Calvinism, to which Aale's extreme modern rationalism relates like the blossom to the ripe fruit. F. B.

Yale and Archbishop Ireland. At the ceremony at Aale, John Ireland, Archbishop of St. Paul, also received the degree of "LL. D. " President Hadley presented

him the diploma with these words: "In recognition of that disinterested breadth of vision and that understanding of the possibilities of liberty which reflects the spirit of a Hildebrand." - That John Ireland is a clever LL. D." no one doubts. But that the President of the Puritan Eel should extol Ireland as the champion of liberty, and pay his admiration to the "spirit of Hildebrand," is evidence of unworthy phrasenthood, or of gross ignorance and blindness in Eel. F. B.

II ...

Bavarian General Synod and Modern Theology. The General Synod of the Bavarian Evangelical Lutheran Church met in Ansbach from September 11 to 27. The "Freimund" lamented the "lack of ecclesiastical initiative, of urge and daring to continue building on a decidedly Lutheran basis" at this meeting. This was especially evident in the debates and discussions about Harnack's writing: "The Essence of Christianity". Nine diocesan synods had submitted motions aimed at a protest against Harnack. The Synod, however, had been satisfied with the declaration that it still stood on the foundation of the Holy Scriptures and the confession of our noble Evangelical Lutheran Church, and that it intended to remain on this foundation at all times with God's help. That there was no protest against Harnack was due to the fear that a not insignificant minority in the Synod would openly oppose such a manifestation against Harnack. The "Freimund" writes: "That the General Synod, now ended, bypassed a clear and open statement against modern theology with this generally held declaration, is to be regretted. The trumpet should have sounded a clear note here by combating the false doctrine contrary to Scripture and the confession, which is also penetrating into ourLandeskirche. He who takes the Lutheran confession seriously must also take up the condemnation of the contrary doctrine, which is expressly and specifically practiced in the confessional writings. It would have been a deed if the representation of the Bavarian Lutheran Church had given a decisive testimony against the theology of apostasy before all the world, regardless of whether this testimony had been decried as a heresy. One reporter, it is true, thinks that this matter was brought to a satisfactory conclusion in a dignified manner, which might have brought a great rupture into the Synod and into the national church if it had been clumsily attacked. We cannot believe that in the General Synod a considerable minority would have opposed in principle a declaration against Harnack, or even declared themselves in favor of modern theology. But an open struggle is better than a rotten peace. If doctrinal discipline is not seriously practiced, the poison of false doctrine penetrates further and further, and the church body gradually becomes quite incapable of reacting against it. It is not enough to intervene only when a pastor openly declares himself against basic Christian doctrines and thus puts the chair itself at the door, as in the case of Weingart. It is necessary that false doctrine, even where it appears more cautiously and moderately, be unmasked, and that its dodges be relentlessly pursued, much as President von Roth once drove the old rationalism out of the bush, and as the fathers of our church, who established the confession, testified and acted against false doctrines." - Decided acceptance of a truth does not exist without decided rejection of the corresponding false doctrine. And he who wants to know nothing of the latter should not complain when the former is called in question. Nor is it an exceedingly sad

The sight of Christian preachers wavering and holding back their confession because they fear the determination of the false teachers! It looks like cowardly flight from attack. F. B.

Harnack is not alone. In an article about Father Wernle's book, "The Beginnings of Our Religion," the "A. E. L. K." says: "The world is at present so full of Harnack's 'Essence of Christianity,' in the ecclesiastical camp the indignation about it is so great and so general that one has almost no eye left for other manifestations of the same fundamental spirit. And yet Harnack is by no means alone, and not only insignificant persons, but gifted ones and those well acquainted with brilliant speech stand by his side. And there are likewise theologians, men charged with the education of the servants of the church, who proclaim with full trumpets that Jesus Christ is not our Lord and God, as the whole church on earth has believed since the days of the apostles, that Christianity is not based on a supernatural revelation from that world which no eye has seen and no ear has heard, that we are in error to sit at the feet of the apostles and to use them as guides to eternal life. We do not say that all these destroyers of the old Christian faith stand in external connection, that they are all disciples or satellites of Harnack. The outward difference is too great for that. Harnack is and remains the fine, clever swordsman, who does not, without necessity, condemn the believing congregation, but always knows so many beautiful and pious things to say that even believing laymen let themselves be taken in by him; not as if he wanted to deceive, but in fact many a flower of Christianity is enclosed in the wreath of his religious views. In contrast to him, others proceed more sharply and crudely, and tear down the old walls with a strong hand, and show us the desolate heap of ruins." - To these open enemies of Christianity belongs also Wernle, professor at the University of Basle, who writes in the above-mentioned book, for example, thus: "Christianity arose from the fact that a layman, Jesus of Nazareth, appeared with a more than prophetic self-confidence and so bound men to himself that they were able to live and die for him beyond his ignominious death. Jesus coined new words, threw out new thoughts into the world; but his person alone gave to these words and thoughts the victorious power with which they transformed the world. Men make history and stamp their personal character upon great spiritual movements." - How disgraceful is the bondage of a Church which is content to protest when the grossest unbelief is inculcated into its future servants by such professors as Harnack and Wernle! F. B.

The Free Religious congregations held their Federal Assembly in Rüdesheim from June 13 to 16. Their journal is the Frankfurt semimonthly "Das freie Wort" (The Free Word), which wants to advocate "progress in all areas of spiritual life". In it "outstanding scholars and statesmen of Asia, namely of the Islamic as well as of the Brahminical and Buddhist cultural circles, are to represent their world view". The free religious congregations came into being - as the "E. K. Z." reports according to the "Freie Wort" - by uniting the German Catholics, who had been repelled from the Roman Church by the Trier Rock, and the free Protestant congregations, which had broken away from the Protestant Church "as a result of the oppression of conscience often practiced in the Protestant Church," and which consisted "of followers of the Protestant principle of freedom of conscience who are faithful to their convictions. And that, adhering to this principle, they rejected all planned "programs" or "principles," and only "the an-

The Church's "recognition of the right of the individual to religious liberty" demanded "in the face of the authority of the Church" is "their importance for the present. They are "nurseries of freedom and truthfulness in the field of religious life" and "the outposts in the inevitable future struggle between authority and freedom, between enforced hypocrisy and truthfulness". - What restrained them in their development of his time lay outside, it was the "reactionary storm of the 50's"; and if today they are still difficult to bring to bear, it is not because of them either, but on the one hand because of the "underestimation of the spiritual liberation of the people" on the part of the workers, and on the other hand because of the "fear of the spiritual liberation of the people" on the part of those in the best position, as a result of which "religion has been degraded to a tool in the economic and political struggle, and in the religious sphere untruthfulness and hypocrisy have become acceptable." F. B.

"The Pagan." This is the name of a new weekly published in Germany. The paper would like to abolish the Christian religion and lead the people back to paganism, which is why it has the secondary title: "Blätter für religiöse Renaissance" ("Leaves for Religious Renaissance"). In the very first number, "Der Heide" says of Christianity in an article: "Vestigia Christi": "When at last, terrible delusion, will time destroy thee? When will thy last trace be obliterated from the again serene face of the earth? When, in a purer faith, will mankind unite again, serving the earth and life, undaunted by the ghastly signs of the ghostly power that for two millennia already has falsified truth, sullied the beautiful, enfeebled life?" The paper complains especially that Christianity has put an end to "free love." The "A. E. L. K." remarks: "The whole enterprise arouses more pathological than cultural interest. We would be tempted to count the appearance of the 'Heathen' among the serious signs of the times, if it betrayed more spirit. As it is, however, we merely register it as the curiosity of a non-normal mind." - "The 'Pagan' is a sign of the times in so far as it betrays what one dares to offer the people in the midst of so-called Christendom." F. B.

Catholicism and Protestantism. The "Kölnische Volkszeitung" writes: "Orthodox as well as liberal Protestant theologians judge Catholicism in all and every respect hardly differently than with fanatical haste and absolute denial; that is why it caused such a sensation when Harnack, the most outstanding of the liberal Protestant theologians, recently made an attempt at a more unbiased assessment. In general, however, it must be noted that the mood of Protestant theologians against the Catholic Church is more hostile than it has been at any time since the sixteenth century. The cause lies in the inner decay of Protestant ecclesiasticism, which surpasses anything that has gone before and has awakened in the 'dying fencers' the thought of trying again with the old Lutheran Recept, the 'Deus vos impleat odio Papae'. That is the ultima ratio; -if that does not help, nothing helps at all,' thinks the Evangelical League." - The "Köl. Vlksz." is evidently a poor observer of the facts. For these unmistakably point to a steadily increasing indifference of Protestants to the Papacy in all countries. Of the holy hatred and divine anger that filled Luther until his death against the web of lies of the Antichrist, one now feels little enough even among Lutherans. There are, after all, Lutherans who cannot tolerate it when one calls the papacy the antichrist. But the more despondent and meek the Protestants are

the more insolently and boisterously Rome behaves. The "A. E. L. K." cites the following examples: "Must we first say that it is the Catholic Church which, especially in recent years, has taken up arms against all Protestants with particular brutality? Her priests insult Protestant baptism by demanding the rebaptism of children who convert. Their bishops insult the marital blessing of Protestants and do not recognize a Protestantly married couple. Their monks and nuns have the right to deny dying Protestants the last consolation they would like to receive from a Protestant pastor. Protestant cities are forced to hold Corpus Christi processions, which are officially instituted as a hostile demonstration against the 'heretics'. Yes, the supreme head of the Roman Church, the Pope in Rome, calls Protestantism a poison and compares Protestant schools and churches to houses of shame. We do not go into the countless individual offenses of the Protestants by the Catholics, such as the refusal to ring the church bells at Protestant funerals, the fostering of confessional hatred already in youth instruction, etc. These are details, and one could easily say that the Protestant schools and churches are a poison. These are details, and one could blame the individual priests for them. But those other offenses are of a general nature and are approved and defended by all German Catholicism. But thus the deep gulf is created, which scarcely allows a word of peace to pass over or across, We Protestants are now almost held in the same esteem as heathens by Catholics, as the treatment of Protestant baptism shows; and we shall never forget those cruel principles against Protestant sick people among Catholic nurses." - Even from this indictment it is evident that the Protestants fight against Rome only with half their hearts.

F. B.

Dr. Abraham Kuyper, founder of a free church and a free church university in Holland, has been placed at the head of the government by the recent elections. Kuyper was in turn a pastor in Breest, Utrecht and Amsterdam. Later he edited political and religious newspapers. At the free university he founded in Amsterdam he was rector and theological teacher from 1879. In 1887 he founded the Dutch Free Church. He became the acknowledged leader of the strict Calvinists. Kuyper wanted to extend the rights of the family fathers, municipalities and provinces at the expense of the state, and to win for the free schools equal rights with the state ones. Since 1848 the liberal democrats had been at the helm. Küpper's party, called the anti-revolutionary, took upon its banner the struggle against ecclesiastical liberalism. He was accused of having won the victory of strict Calvinism by an unworthy alliance with the Roman Catholic party. F. B.

The United Congregational Church. Dr. Parker of London has set himself the goal of uniting the congregations of Congregationalists in England and Wales, which have hitherto been basically without synodal organization, as the "United Congregational Church". According to the latest reports he seems to be well on the way. Parker's proposals are especially aimed at placing all institutions under a central leadership and at supervising the preachers and supporting them spiritually and physically. The "Congregationalist" thinks that the American Congregationalists are far ahead of the Anglicans "in solving the problem of uniting self-governing congregations into a representative governed body". Of the problem itself he says: "It can only be solved by the local church voluntarily renouncing a certain measure of independence, which, however, can be withdrawn at any time. . . .

It is difficult for congregations with our views of independence to embrace these new methods." - That an organic union of congregations can only come about by each individual congregation relinquishing certain rights and liberties is false. In the Missouri Synod hundreds of congregations have now been united for more than fifty years, without any congregation having surrendered its rights in matters of means. The Synod is a deliberative body, and does not require obedience for its decisions, even in the way that, like the Pennsylvania Synod, it gives its congregations and preachers the alternative: Obey or leave! F. B.

Decline of the Anglican Church in England. Farrar, Dean of Canterbury, recently made the declaration: the Anglican Church must introduce essential reforms if it is not to lose the masses of the English people altogether. Ceremonies, rituals, and theological quibbles must be done away with, and a living spirit breathed into the forms of the state religion. The workers turned away from the church in droves. Less than 5 percent attended the state church. The Book of Common Prayer no longer attracted the people. The language of it, though dignified and beautiful, was not the language of the people. The services were far too long and tedious for the poor. If this should be changed, the church must soon get up to do something, etc. - If Farrar wanted to and could get to the bottom of the matter, he would find that repentance and forgiveness of sins are no longer preached as they should be, and that this is the basic damage in the Anglican church. F. B.

Christian mission in Sudan. England does not permit a Christian mission in the Sudan. A Muhammadan may present his views to Christians, but the Christian must be silent of his faith when Muhammadans are present. All protests against this position of the government have hitherto been in vain. The title of Edward VII: "Defensor fidei," which the English Parliament decided to retain by 188 votes to 60, thus means in the Sudan as much as "Defender of Muhammedanism." F. B.

Undogmatic Christianity. The assertion that the question, "How can I be saved?" does not depend on what one believes, but only on what one does and how one lives, is now called "undogmatic Christianity. One has in mind especially the doctrines of the Trinity, the divinity of Christ, and the vicarious atonement of Christ. The representatives of "undogmatic Christianity" pretend that they do not want to know anything about doctrines, while in fact they substitute lies of the devil, Satanic doctrines, for Christian dogmas. It is striking what efforts are made on both sides to spread the old rationalism among the people in this garb of "undogmatic Christianity" through popular articles, writings, and stories. Thus a collection of "Children's and Youth Sermons" was recently published in Bremen under the title "Junger Glaube" (Young Faith). The editor, R. Emde, wants to show in these sermons how the "undogmatic", that is, Christless Christianity must be brought close to the youth. Emde writes: "We want to give an account to the larger public of how undogmatic Christianity is brought to young hearts from the pulpit in our time. Finally, we hope that the booklet will prove to be suitable as a celebration or confirmation gift, and that it will help one or the other of them along the perilous path of Christianity.

I hope that he will accompany me in an advisory capacity on my way through the youth." The "E. K. Z." says of these speeches: "What is to distinguish a Christian sermon from the speeches of a pious rabbi or a nobler heathen is lacking. " F. B.

How is the appearance of wisdom in the heathen religions overcome? The Leipzig "Missionsblatt" reports: "Very distressing is the news from India that the followers of Theosophy there are again and again tempting Englishmen and Americans to openly proclaim their inclination to Hinduism, behind whose idolatrous customs they suspect great wisdom, to the annoyance of all Christians and to the great joy of the heathen. An Indian newspaper reports: -At a recent meeting of the Theosophists at Benares, Indian students witnessed the edifying spectacle of a company of delegates from Australia and Europe who uncovered their feet, slurped the waters of the Ganges, and offered the customary "puja" (sacrifice) to the sacred river-goddess." Mrs. Besänt, now the soul of this theosophical association, has by her lectures in the cities of India won many Hindus for her plan to found a new Hindu Central College in Benares, and has obtained rich donations from the Rajahs and others for its foundation. In this college the pagan youths are taught religion according to the old Indian religious scriptures and an attempt is made to fuse European science with Indian religion. The old threadbare skirt of Hindu religion is thus to be patched up with the new rags of an English school education. May this attempt deceive the Hindu multitude for a time, we cannot be in doubt as to the outcome of this unnatural union." One can hardly call the connection between "European science" and Hinduism "unnatural." Both are of the same caliber. "European science," too, in so far as it seeks to corrigir Christian religion, suffers from conceited wisdom. It is principally one with Hinduism and all false religions, namely, that men can come to God with their own thoughts, speculations, and works. This deception ceases only then, only then do all heathen religions lose the appearance of wisdom for a man, when he has known Christ, the one Saviour of men. The knowledge of Christ is the only wisdom in religious matters, as the apostle Paul especially points out in Col. 2:8-23 and 1 Cor. 1 and 2. In whom this light is not, he may become a Jew, a Turk, a Buddhist, a Papist, or anything else, according to circumstances. F. P.

The Grand Lodge of Freemasons in Germany has gone to pieces. The three old Prussian Grand Lodges in Berlin have broken off their connection with the Grand Lodge in Hamburg. The Grand Lodges in Bayreuth and Frankfurt are keeping in touch with the one in Hamburg. The dispute is said to have been over the principles of Freemasonry. The lodges in Berlin want in future to admit only those members who have been baptised and belong to a Christian community. The purpose, however, is not to win over Christian-minded lodge members, but to exclude the Jews by an effective means from the lodges, to which they have flocked in droves. Thus it is not a matter of a real struggle of principles, but of a common racial struggle. The religion of the Jews is all right with the Freemasons, but not the Jews themselves. The Freemasons in Hamburg, where the Jews are probably already playing the first violin, are now crying out about "religious intolerance." F. B.

Doctrine and Defense.

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The Essence of Christianity according to Professor Harnack.

(Conclusion.)

Finally, we share some German debates on Harnack's "Essence of Christianity". We have arranged the debates into three groups.

First of all, the remarks of such people who have also outwardly broken completely with the church and Christianity. They shower Harnack with ridicule and scorn, because Harnack still presents himself as a Christian and as a representative of the church and of ecclesiastical science. And it must be said: these outspoken unbelievers are right about Harnack. Eduard von Hartmann urtheilt von Harnack's procedure: Harnack "takes out of the worldview of Jesus only a fraction which seems to him to fit our time, and leaves the rest silently aside." Harnack reduces the "essence of Christianity" to a few "stupid, meager, and banal trivialities". That he nevertheless speaks of Christianity "with sincere warmth of feeling" comes from the fact that his earlier religious education "accustomed him to intense emotional reactions on a far more positive religious content." A certain Franz Mehring (Social Democrat?) ridiculed Harnack for claiming that the newer scientific criticism of the Gospels had overcome the criticism of Strauss and Bauer. Strauß and Bauer are more clear and consistent than Harnack. The latter performs an "egg dance". He "builds up a dogmatics and ethics out of Jesus' speeches according to his subjective desires, as thousands and thousands of theologians and non-theologians have always done according to their subjective desires. Harnack makes of the Gospel "the Gospel of a fashionable socio-liberalism, which in its washiness ranks roughly on a par with national liberalism." Harnack's remarks are "talk in which each sentence eats up the preceding sentence, only to be absorbed by the following sentence." But Mehring

does not want to credit Harnack's criticism as a "mitigating circumstance" that it immediately disparages itself. Harnack's conduct was too contemptible. "What an orthodox who still has faith in his letter and defends it with holy zeal can still be, namely, an object of respect, that cannot be a critique of the Gospels which, on the last theological angle left open by Strauss, fights against Bruno Bauer with genuinely theological dodges, and in so doing boasts loudly that it has overcome both Strauss and Bauer. Meanwhile a large public is found."

Harnack finds full objective approval and in part enthusiastic praise among "free religionists," "Protestants," Ritschlians, etc. The expositions that are made with respect to details concern secondary matters. The expositions that are made in regard to details concern trivial matters. The "free-religious preacher," Georg Schneider, in the "Freie Wort," comments on Harnack's essence of Christianity thus: "With this concession from the liberal camp of Protestantism one may at least be satisfied. They testify that the ecclesiastical faith in the crucified and risen God has "become obsolete before the eyes of science" (!) "and that the man Jesus with his proclamation of the Kingdom of Heaven on earth, which is founded on purity of heart and goodness of mind, is to come to honor again and the time is to dawn when morally noble human actions will coincide with Christianity, yes, with religion in general. May this religion be preserved not only for us, but for all peoples and in perpetuity! Harnack's services to it shall be unforgotten." One notices that Schneider is properly solemn. He sees in Harnack the sun of the old rationalism rising again. Dietrich Graue admits in the "Deutsches Protestantenblatt" that Harnack basically took nothing from history, but everything from himself. But that is precisely what Graue likes. That, he says, is the privilege of "select minds." In reference to Harnack, he says: "It is precisely only exquisite minds that experience history and their own existence so intensely that they believe they have taken from history what they had in it, what history only delivered in them. Rather, they drew it from the depths of their souls." Graue therefore calls the result of Harnack's "delivery" a generally human "creed," the creed of free "Protestantism." In the "Christian World" someone said: "If our Church were what it ought to be" (according to the opinion of the Ritschlians), "it ought to have one great word of thanks to Harnack on its lips. What a service he does to his Church! For if he acts even as a historian, his whole work, from the first to the last word, becomes a strong, effective apology of Christianity." It is therefore quite justified when the "Evangelische Kirchenzeitung" reproached the Ritschlians for making Harnack's sixteen

Lectures on the "canonical book" of the Ritschl party. They could not gather around the Bible, whose authority they had rejected, so they gathered around Harnack's "I".

What concerns us more closely and is more interesting for us is how the so-called "positive" circles have taken a stand on Harnack's lectures. And here we first emphasize how Harnack's open denial of all the basic truths of Christianity led to more or less clear confessions of salvation in Christ. The "Allgemeine Ev.-Luth. Kirchenzeitung" wrote under the 26th of October 1900 among other things It is not merely a new form for the old truth, a one-sided emphasis on one or the other moment, a peculiar conception of its true nature, but a different Christianity altogether, which lacks everything that is the core and star, root and crown of our faith, a Christianity that is not based on facts, but on human thoughts and feelings. It is a Christianity which only leans on Jesus and accepts from him what is convenient and fitting, which is not even able to do justice to the synoptic self-testimony of Jesus, which knows as little of his testimony against sin, of his struggle with the devil, as of his reverence for the Old Testament, of his acknowledgment of the divine law, of his holy 'must' of death and his resurrection on the third day; It is a Christianity that breaks with the history of the church, for which its oldest confessions are already aberrations and the words of its apostles speculations, which also leaves the Reformation behind as a half-measure and regards its teachings for the most part as a fatal legacy, a Christianity that vividly recalls only one phenomenon in church history, rationalism, which also saw in Jesus only a human teacher and in keeping his commandments the condition for salvation. - The author speaks in the preface that his publication should serve knowledge and peace. In the deepest reason and seen on the decisive main thing, we can find neither. Certainly, his lectures are rich in individual deep Christian insights" (?) "and well suited to dispel many a prejudice in a circle of students of all faculties, to make possible many a better understanding" (?). "But they do not impart a truly wholesome knowledge to the listener, and the essence of Christianity remains hidden from them. It may well be that some have been brought closer to it again and filled with new interest in this question" (?) - "we could only rejoice in this -, but we cannot expect lasting and eternal gain from a description of Christianity that turns out to be an emptying of the cross of Christ, as a

This is the product of an unrestrained subjectivism that makes itself the measure of all things, and of a spiritualistic radicalism that places the listener and reader, instead of on solid ground, only on the discretion of his own mind and on his own feelings. What is the use of presenting the results of modern theology to a circle of young men, among whom only a few were capable of a controlling judgment, as if it were self-evident to every educated and thinking person? What blessing can come from it, when young minds are suspicious of everything to which they have hitherto perhaps still looked up with a certain reverence, Scripture and Church, Apostles and Reformers, and are separated between the core and the shell with a tricky dialectic, and are offered as the lasting thing a moralism for which Christianity is not even an indispensable prerequisite? We fear that the knowledge which these lectures bring is too dearly bought, and for all their positive tendency and religious warmth, much more is ultimately taken from the listeners than is given. And for this very reason we cannot see in this testimony a work of peace, but must protest against it with all firmness. The author himself knows too well that we are not dealing here merely with different formulations of one truth, and if he also says that the various ecclesiastical tendencies must feel that they are at bottom in agreement, we will gladly accept this from those who place themselves on the ground of Scripture and of factual Christianity" (?); but we are just as certainly divided with them all at the deepest bottom, and separated from those who dissolve Christianity into a morality, in which one must laboriously still find the point at which it is connected with religion, for which Christ Himself is eliminated from the Gospel as its center and highest content. And these sixteen lectures are the least likely to over-press this gulf, and to deceive as to what divides it. On the contrary, they show with frightening clarity how, in the last analysis, a completely different gospel, a different Christ applies here, how all objective facts are here transformed into inner subjective processes and the divine is experienced in a completely different way. We cannot, therefore, lend a hand of peace, and would rather suffer ourselves to be reviled and ridiculed as intolerant and narrow-minded, than, against our conscience, call something Christianity that is no longer Christianity, and confuse and deceive poor souls who long for the truth. Here, too, a time of disillusionment will come, and God will give grace that many eyes may be opened and that they may descend from the heights of their self-conceived Christianity and gospel to the pure springs, from which alone the water of life comes to them. It will

Here, too, we must follow Harnack's words: The attempts to eliminate an old religion by reinterpretation are mostly in vain', and we are all the more certain of this, since we are not dealing here with outdated and outlived things, but with the eternal truth itself!

Among the German journals that have come to our attention, "Der alte Glaube" (The Old Faith) has struck the most decisive note against Harnack. The editor, Fr. W. Gußmann, introduces a detailed review of Harnack's lectures, which runs through three issues, with the words: "In our days, it often takes a high degree of courage of faith not to despair of the future of the Gospel in Germany. That it is doubted and fought against, laughed at and blasphemed, is the least of it. It threatens to disappear under our hands like a stream that suddenly sinks into a gorge of rock. Yet nowhere is there a real awareness of the mortal danger, nowhere an earnest, burning zeal to rouse those who are asleep and to spur them on to defend their highest good of life. One has become accustomed to so many things that even the grossest aberrations are no longer capable of making a deep impression. And only gradually, with a slowness and ponderousness that stands out very strangely from the bold advance of the critical spirits, is a serious testimony to the unadulterated biblical gospel breaking loose from the midst of the faithful. We are talking about Harnack and his sixteen lectures on 'the nature of Christianity*." After Gußmann has pointed out the main ideas of Harnack's lectures, he continues: "It does not require great imagination to picture, on the basis of these basic lines, how 'the essence of Christianity' is roughly pictured in the mind of the famous theologian. . . He exfoliates Christianity so thoroughly that hardly a few scrawny fibers remain of its entire eternal fullness, of the unfathomable riches of grace and truth, of light, strength, and consolation. This is not a one-sided judgment caused by any dislike of Harnack. If one disregards his friends and pupils, only one voice prevails among all critics from the extreme left to the extreme right. Harnack has left the soil of the Christian Church. Neither secular historical science nor ecclesiastical theology, neither the philosophy of religion nor the believing congregation is able to recognize in his 'Essence of Christianity' the real core of the Christian religion. The very essence of Christianity, its innermost heartbeat, its most vital marrow, is eliminated. And what remains is a morally directed faith in God, which does not raise Christianity above the line of Judaism. Harnack has a lot of full-sounding words, witty remarks and warm, edifying phrases ready to bridge the yawning gulf that separates him from the common faith of the Jews.

The first thing is that the Christian Churches are separated from each other by a confession. But anyone who has penetrated only a little into the spirit of Christianity cannot possibly be deceived by the flourishing tendrils. The famous theologian has taken his stand in the circle of modern Gnosticism. He is religious, but no longer Christian, a believer in God, but not a believer in Christ. The Unitarians of the old and new world have welcomed him with joy as their brother. . . . If Harnack has correctly determined 'the nature of Christianity,' the consequences are incalculable. Our whole ecclesiastical Christianity is a monstrous lie and deserves to be smashed to rubble even today. The Church baptizes in the name of the Triune God. And yet there is no Trinity, nor did Christ command to baptize. The Church celebrates Holy Communion as the Sacrament of the Body and Blood of Jesus Christ. And yet there is no historical evidence of an endowment of the Lord's Supper by Christ, any more than there is evidence of special gifts of grace attached to ecclesiastical custom. The church reveres in Scripture the infallible word of God. And yet the Scriptures contain so much that is false and erroneous, so many things that are limited to the times, and so many things that have been subsequently slipped in, that the core of the Gospel must first be laboriously peeled out of brittle shells. The Church worships in Christ the one and only Saviour and Redeemer of sinful humanity. And yet, as a mere man, he is neither worthy of worship nor, as a mere genius of religious knowledge, a mediator between God and man. Thus we might add point to point, sentence to sentence. . . . Ecclesiastical Christianity is -authoritative'. The new religion is based on its own will and its own feeling. Each one has to experience the gospel in its threefold form, as the demand of a pure mind, faith in God's fatherly heart and the commandment of brotherly love, in himself. What reaches beyond this line is useless ballast which must be thrown overboard without hesitation."

Gußmann finally feels compelled to lament: "But how many like-minded people does Harnack have in our Protestant churches! In the pulpit, in the church regime, in the teaching chair, the same creeping evil is evident everywhere. One stands in the service of the church and has bound himself by a weighty oath to work at its edification according to the standard of pure biblical truth. In reality, however, one does not use his person for the church, but against it. Another faith, another life, another Christianity is to be planted in souls. As one feeds on a few fragments of the full, unabridged teaching of Scripture, so the churches are not introduced to the whole counsel of God for the redemption of the sinful world of man. The one is suppressed, the other is reinterpreted, the

The one is quietly opposed, the other openly denied. The child in school hears the whole of Christ as little as the challenged man in his anguish of conscience or the dying man in his anguish of death. It is not the blessed truth which Christianity has brought forth in the course of the centuries, with an indescribable amount of labor, struggle, and blood, from the treasures of the eternal Word of God, but the little I with its meager feelings and experiences that forms the measure of all things. Instead of offering oneself to the Church and with the Church to the exalted Son of God as an instrument ready to serve, one bends the Church under the arbitrariness of an unbridled subjectivism and is not even afraid to master Christ's word and image. This conscious or unconscious falsehood - for unfortunately we cannot call it anything else - must be done away with."

In the foregoing we have brought out pretty much the best that has been said against Harnack from the "positive" side, and we add that we rejoice at every word of Christian confession that has been uttered against Harnack's gross unbelief. But besides this, the whole weakness of the modern theology which calls itself positive theology comes out clearly in the fight against Harnack. Positive theology has a good bit of the "Harnackian ego" in it. It must cut that out of its flesh if it is to fight Harnack properly. But this we intend to elaborate on in a later article of the American Lutheran Church as a warning. F. P.

The chronology of the Babylonian captivity.

The religious life of the people of election no doubt reached its zenith under David, the man after God's own heart. From then on it went downhill. This was clearly seen in the kingdom whose first king was a gross idolater, and whose successors in government were also heirs to his mind. "And Jeroboam said in his heart, The kingdom shall now return to the house of David, and this people shall go forth to offer sacrifices in the house of the LORD which is at Jerusalem. . And the king took counsel, and made two calves of gold, and said unto them: It is too much for you to go up to Jerusalem: behold, there are thy gods, O Israel, which brought thee up out of Egypt. And he set one at Bethel, and the other did he to Dan," 1 Kings 12:26-30. "But after these things Jeroboam turned not from his wicked way, but turned back, and made priests of the high places of the least of the people. Whosoever he pleased filled his hand, and he made him priest of high places," 1 Kings 13:33. Baasha "did that which was evil in the sight of the LORD, and walked in the way of Jeroboam.

And in his sins, that he might make Israel sin," 1 Kings 15:34. "And Amri did that which was evil in the sight of the LORD, and was worse than all that were before him. And he walked in all the ways of Jeroboam the son of Nebat, and in his sins, to make Israel sin, that they might provoke the LORD God of Israel to anger in their idolatry," 1 Kings 16:25, 26.

The sad example of Jeroboam was thus faithfully imitated by his successors, and as the kings, so the people. Then also the work of Elijah seemed to be in vain, although it was not completely in vain; it could happen that even Elijah exclaimed: "It is enough, take now, Lord, my soul; I am not better than my fathers", 1 Kings 19:4.

But things were not much better in the kingdom of Judah. The prophets present us with a sad picture of the spiritual condition of the people in the last century before the exile. "Ye that build Zion with blood, and Jerusalem with iniquity. Their heads judge for gifts, their priests teach for wages, and their prophets prophesy for money," Micah 3:10, 11. "The godly are gone out of this land; and the righteous are no more among the people. They all lie in wait for blood: every one hunteth after another to destroy him: and they think that they do well when they do evil. What the prince wills, the judge saith, that he may do him service again," Micah 7:2. 3. "If I were a false spirit, and a preacher of lies, and preached how they should drink and revel; that would be a preacher to this people," Micah 2:11. Moving are the complaints of the prophets concerning the chosen people. "Hear, ye heavens, and earth, take heed; for the LORD speaketh: I have raised up children, and exalted them, and they are fallen from me. An ox knoweth his master, and an ass his master's crib: but Israel knoweth it not, and my people hear it not," Isa. 1:2, 3. "Your iniquities separate you and your God from one another; and your sins hide the face of you, that ye be not heard," Isa. 59:2. "I stretch forth my hands all the day long unto a disobedient people, which walk after their thoughts in a way that is not good. A people that offendeth me is ever before my face," Isa. 65:2, 3. "My people do a twofold sin: forsaking me, the living fountain, they make them wells hewed out here and there, which yet are full of holes, and give no water," Jer. 2:13. "A stork under heaven knoweth his time; a turtledove, and a crane, and a swallow, know their time, when they shall return: but my people will not know the right of the LORD," Jer. 8:7. They wearied the LORD with their wickedness, so that he said, Though Moses and Samuel stood before me, yet have I no heart toward this people: drive them away from me, and let them go," Jer. 15:1.

So the prophets had to threaten them with temporal punishments in the name of the Lord. "Behold, the LORD maketh the land empty and desolate, and overthroweth that which is therein, and scattereth the inhabitants thereof," Isa. 24:1. "From midnight calamity shall break out upon all that dwell in the land. For, behold, I will call all the princes of the kingdoms toward the north, saith the LORD; and they shall come and set their seats at the gates of Jerusalem, and round about the walls thereof, and before all the cities of Judah," Jer. 1:14, 15. But the LORD did not lack promises, for he is merciful, and soon repenteth of punishment: "Wash, cleanse yourselves, put away your evil from mine eyes, depart from evil.... Come then, and let us be right with one another, saith the Lord. If your sin be as the color of blood, it shall be as white as snow: and if it be as the color of raisins, it shall be as wool. If ye will obey me, ye shall enjoy the good of the land," Isa. 1:16, 18, 19. "Amend your lives and your ways, and I will dwell with you in this place," Jer. 7:3. Though there came times when king and people turned again to the Lord, as in the days of Hezekiah and Josiah, yet these times were short. In general things went downhill, the threat did not frighten them, the promise did not entice them, so that Jeremiah had to lament and testify: "Lord, your eyes look for faith. You smite them, but they do not feel it; you afflict them, but they do not amend. They have a hard face like a rock, and will not repent," Jer. 5:3. "From the thirteenth year of Josiah the son of Amon king of Judah, the word of the LORD hath come unto me unto this day: and I have preached unto you diligently three and twenty years, but ye have not hearkened," Jer. 25:3.

Then God threatened to take the people out of the land where Abraham, Isaac and Jacob had dwelt and built altars to the Lord; where the children of Israel had gone with great difficulty after four hundred years of service; where the Lord had given them milk and honey and many a salvation against their enemies, the glorious temple and the beautiful services; to which such great memories were attached: to take them out of that land, to punish the wicked, to test and chastise the few who were pious. The purification was to last seventy years, after which their prison was to be turned. "Behold, I will send and cause to come . . saith the LORD, my servant Nebuchadnezzar king of Babylon. . . . And I will take out all the joyful song, the voice of the bridegroom and of the bride, the voice of the mills, and the light of the lantern; and all this land shall lie waste and destroyed. And these nations shall serve the king of Babylon seventy years: and it shall come to pass, when the seventy years are expired, that I will punish the king of Babylon, and all this people," Jer. 25:9-12. But the LORD, whose words fall not one to the earth, hath made both these things come to pass,

The first and the last. "That the word of the LORD by the mouth of Jeremiah might be fulfilled, until the land had enough of his sabbaths. For all the time of the destruction was the sabbath, until the seventy years were fulfilled. But in the first year of Cyrus king of Persia, when the word of the LORD by the mouth of Jeremiah was to be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, and made him cry out throughout all his kingdom, even in writing, saying, Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth, and hath commanded me to build him an house at Jerusalem in Judah. Whosoever therefore among you is of his people, with him be the LORD his God, and go up," 2 Chron. 36, 21-23. almost the same Ezra 1, 1. ff. -

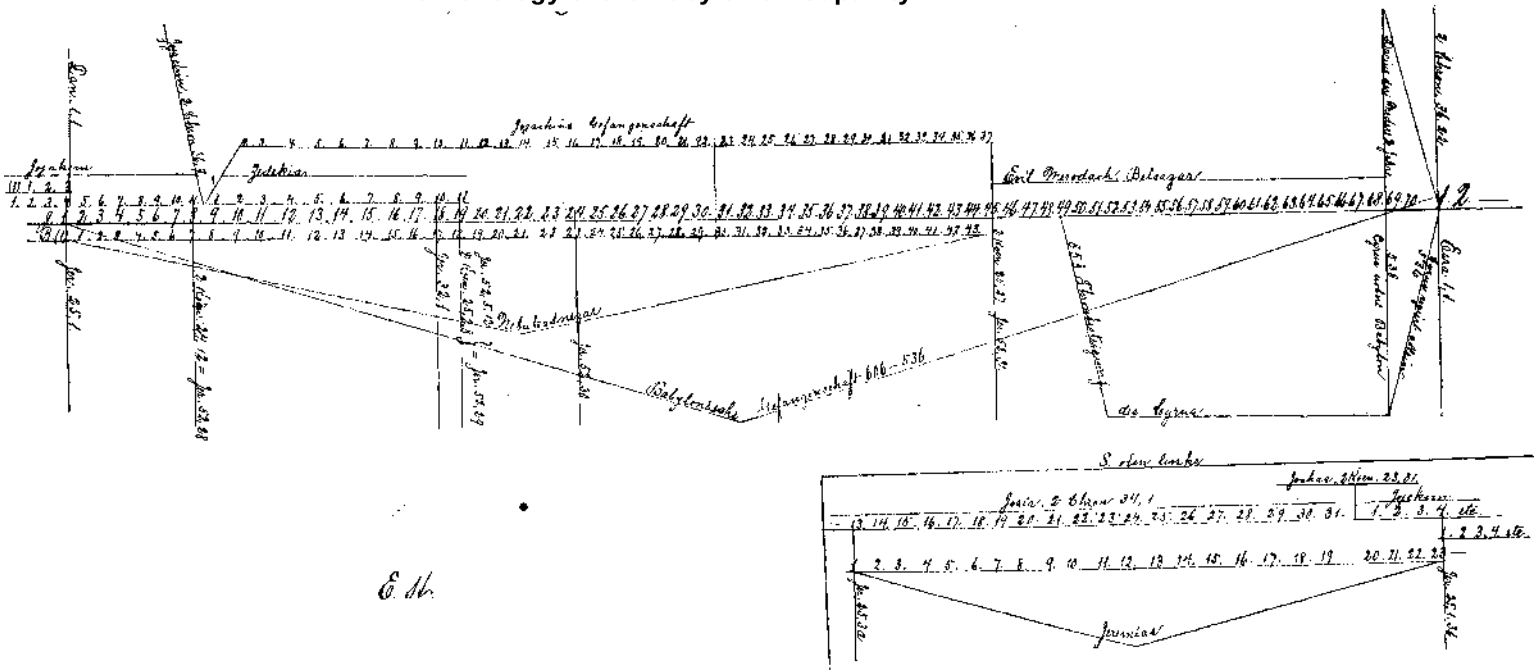
The chronology concerning the beginning of the Babylonian captivity is given us very abundantly in Scripture. All kinds of hypotheses and loopholes, which have perhaps been made for the love of profane scribes, have obscured the matter very much; but if one sticks to the simple words of Scripture and reads nothing into them that is not written there, the matter becomes much clearer, although I admit from the outset that I have not solved all the difficulties.

First now the relative determination of the reigning years of Nebucadnezzar and those of the Jewish kings. Jehoiakim reigned 11 years, 2 Kings 23, 36. 2 Chron. 36, 5. Jehoiachin reigned three months, 2 Kings 24, 8. Zedekiah reigned 11 years, 2 Kings 24, 18. The 19th year of Nebucadnezzar is the 1st of Zedekiah, 2 Kings 25, 2. 8. The years calculated after the Jewish manner. The 8th year of Nebucadnezzar is the II year of Jehoiakim, plus the three months of Jehoiachin, 2 Kings 24, 12. The 4th year of Jehoiakim is the 1st of Nebucadnezzar, reckoned after the Jewish manner, Jer. 25, 1. Reckoned after the Babylonian manner, the year in question is Jehoiakim's third, Dan. 1, 1.; Nebucadnezzar's 7th 1) the 11th[2]) of Jehoiakim, Jer. 52, 28.; Nebucadnezzar's 18th[1]) the 11th 2) of Zedekiah, Jer. 52, 29. Note that Dan. 1, 1. no comparative data are given, although Nebucadnezzar is mentioned.

Rev. W. T. Moore in "People's Bible History," p.442: "As the dates here seem to contradict each other, it is probably best to make the matter clear at once. In comparing 2 Kings and Jeremiah, we find that captives were taken in the eighth and nineteenth years of King Nebuchadnezzar. But we must not forget that these particulars are according to the Jewish way of reckoning; according to the Babylonian way of reckoning, captives were taken away in the seventh and eighteenth years of Nebuchadnezzar's reign. There is, therefore, no contradiction in the different ways of reckoning.

1) Babylonian. 2) Jewish.

Chronology of the Babylonian Captivity.


Jojachin
Jojachin
Jojachin

is to be taken into account. There is, however, another difficulty here in regard to 2 Kings and Jeremiah. We do not know who wrote the books of Kings, as they do not give the name of their author. It appears, however, that they are written in Judah before the exile. Even Canon Driver admits this. The book of Jeremiah belongs to the same place and time. But in the last chapter of 2 Kings, and in the last of Jeremiah, the closing verses in both cases evidently belong to a later time than either book, and they are probably written by the same hand, as the deeds are substantially the same. These verses indicate what happened in Babylon many years after the destruction of Jerusalem, and it is therefore probable that they have a Babylonian origin. This is especially true of the four last verses of 2 Kings and of the seven last of Jeremiah. Keeping this in view, there is absolutely no difficulty as to the dates. It is at once evident that the passages which place the directions in the eighth and nineteenth years of Nebuchadnezzar have a Jewish origin before the exile, and therefore use the Jewish mode of reckoning; while those which speak of the seventh and eighteenth years have a Babylonian origin, and therefore make use of the mode of reckoning which was in use in that country. In short, the eighth and nineteenth years according to the Jewish style are quite the same as the seventh and eighteenth years according to the Babylonian mode of reckoning."

Jeremiah was still young, Jer. 1, 2. 6. when the word of the Lord came to him in the thirteenth year of Josiah, say twenty years old. At the commencement of the reign of Evil Merodach he would then have been about 87 years old. Why then should not Jer. 25, after the destruction of Jerusalem, reckon Nebuchadnezzar's years according to the Babylonian way? - By the way, the last words of Jer. 51, 64 do not prove that the 52nd chapter was not written by Jeremiah.

"It is interesting to learn how it is with these two modes of reckoning. The Jews reckoned the reign of a king from the day of his accession to the day of his death, and included every year in which any part of the reign might justly be accommodated. Suppose, for instance, that a month of the year had yet to expire when a king began his reign; and suppose that he reigned through the whole of the next year, but remained on the throne only one month of the third year, in that case three years would be reckoned to him, though he had been king only fourteen months. But the cuneiform inscriptions instruct us that the Babylonians reckoned in an entirely different manner. In the case indicated, they would not have reckoned the month of the first year to the king at all. It would have been counted to his predecessor

The first year of the new king would have begun on New Year's Day after his accession, and the following year would have been counted as a full year for him, even though he had been in office only one month that year. He who was on the throne at the entrance of the year was credited with it, whether he remained to the close of the year or not. There is not the slightest reason, therefore, to suppose any contradiction between the Bible and the stone inscriptions as to the time when the various removals of the captives occurred. Nor is the apparent contradiction of the dates of Daniel, Jeremiah, and 2 Kings to be resolved without the least difficulty. Jeremiah and 2 Kings use the Jewish mode of reckoning, except in the verses already explained, while Daniel uses the Babylonian mode of reckoning." 1)

Jehoiakim, appointed by the Egyptian king Necho, was tributary to him three years. After that Nebuchadnezzar overcame him, Dan. 1, 1. and made him tributary and brought some vessels out of the temple, Dan. 1, 2. and some noble young men (hostages) to Babylon, Dan. 1, 1. ff. From this time the Babylonian captivity dates. Starcke's synopsis says in the note to 2 Kings 24:1: "Since Nebuchadnezzar then began by taking away some of the noble Jews and some of the vessels of the temple, the terminus a quo or the beginning of the seventy years is the fourth year of the reign of Jehoiakim and the first of Nebuchadnezzar. But the terminus ad quem, or the end of those years, is the first year of the Persian monarch Cyri." If it be objected, as is strangely done in the same "Starcke," that Pharaoh Necho was not slain till the fourth year of Jehoiakim's reign, Jer. 46:2; that in the fifth year of Jehoiakim an extraordinary fast was still kept, Jer. 36:9.To this it must be replied that Nebuchadnezzar, after overcoming Necho at Circesium on the Euphrates, at any rate, immediately sent out a summons to all the former vassals of Necho to submit, and also supported his demand with troops. And it must have been so that Jehoiakim, because he had no prospect of successful resistance, submitted and gave hostages, Dan. 1, 2a-4. If it is further objected that Jehoiakim was subdued about the fifth year of his reign, was thereupon three years subject to Necho, 2 Kings 24, 1, and thereafter fell away; if, then, the words: "in the third year of Jehoiakim" are to be understood as: "in the third year of his independent reign," it is to be replied: Scripture makes no such sub-

1) With this execution Josephus agrees, B. X, Cap. 6*:Έτος δ' αντον της βασιλείας τέταρτον ήδη έχοντας, την 'Βαβυλωνίαν αρχήν παραλαμβάνει τις ^αβουχο- όονόσορος όνομα . . . τέσσαρα δέ έτη βασιλεύοντος ήδη ^αβουχοδονοσόρου όγδοον ήν τφ 'ϊωακίμω τώ των 'Εβραίων έχοντι τήν αρχήν. . . .*

but simply says, "Jehoiakim reigned eleven years." Moreover, this would be contrary to many certain statements of Scripture. If Jer. 52, 28. is cited for this opinion, notice that Jeremiah does not say with any word that this was the first time he led away, as he does not give complete numbers at all. (Comp. Jer. 52, 28-30. with 2 Kings 24, 16.) By the way, he says Cap. 52, 28.: XXX The hostages, Dan. 1, 1.,
he probably wouldn't call it that.

Jehoiakim was Nebuchadnezzar's subject from the fourth to the seventh year of his reign; fell away thereupon, 2 Kings 24:1. Now it is further said, "And the LORD sent upon him soldiers," etc. V. 2. Let it be here pointed out, that 2 Kings 24, 2. as also Ezek. 19, 8. 9. no determination of time is made. Such a war may well have been protracted, may well have lasted several years, until at last Nebuchadnezzar put an end to it in his own person or by a general, "People's Bible History," p. 431: "Without any further circumstance," "Nebuchadnezzar," p. 431.
Nebuchadnezzar sent his mercenaries against Judah in the form of plundering and constantly attacking bands of Syrians, Moabites, and Chaldeans, who kept the small and despised kingdom in a state of constant unrest and fear. At last the king of Babylon draws together his forces, and advances with an imposing host to crush the miserable vassal who had broken his royal vow and defied Chaldean supremacy."

About the end of Jehoiakim see Ezek. 19, 9. 19, 9. Jer. 22, 18. 19. Josephus says about it: "Nebuchadnezzar killed the strongest and most respectable men of Jerusalem along with Jehoiakim, whom he ordered to be thrown unburied outside the walls."

The following is clear, 2 Kings 24, 8. ff. 25, 2. ff. God had made good His threat. Josephus says in regard to Daniel's interpretation of the dream, which is also appropriate here: "It seems to me that those stray much from the truth who think that God does not care what men do. We would not see that events would have corresponded to the prophecies of that, if all things in the world were governed by chance."

Now if the beginning of the Babylonian captivity is to be placed in the year 606, the end of it would meet with the beginning of 536. Josephus (B. X, Cap. 11, § 1. 2. 4) gives the following kings of Babylon together with their reigns: Nebucadnezzar 43 years, Evil Merodach 18 years, Niglisarus 40 years, Labosordochus 9 months, Belshazzar 17 years, together 118 years. Yet he says (B. XI, Cap. 1): "In the first year of Cyrus (but this was the seventieth year from that day in which it came upon our people to migrate from their dwellings to Babylon)." - The "Encyclopaedia Britannica" gives the following: Nebucadnezzar 43 years, Evil Merodach 2 years, Niglisarus 4 years, Belshazzar 17 years,

in between still some kings whose reign is to be counted by months. It will probably not be possible to reach a consensus here. Enough that from the first year of Nebuchadnezzar to the first of Cyrus seventy years had passed.

The last king of Babylon was Belshazzar, a descendant of Nebuchadnezzar, Dan. 5, 1. 2. 18. 22. Josephus says that he was also called Naboned by the Babylonians. Others do not regard the names as belonging to the same person, but think that the real regent of Babylon was Naboned, who made his son co-regent. This would be perfectly correct Dan. 5, 29. (Cf. Gen. 41, 43. Esther 10, 3. The appointment of the three princes over the land happened only afterwards under Darius). Naboned had gone to meet Cyrus, but had been defeated and sent into exile. Belshazzar had the task of defending the city. It is certain that the Babylonian captivity reached its end with the first year of Cyrus, Ezra 1:1.

Cyrus, whose descent we may here disregard, rose up against the Mede king Astyages, who at that time ruled Persia, made himself by cunning the head of all the Persian tribes, defeated Astyages, and took him prisoner. Later he made a settlement with the son of Astyages, Kyaxares II. or Darius the Mede, and took his sister as his wife. Josephus calls Darius the unifying Cyrus.
But whatever the relationship may have been, Cyrus left the government of Media to his, while he himself ruled the Persian Empire. This happened in 558, and the next years were spent in the subjugation of Asia Minor. After Cyrus had defeated Crösus of Lydia, among others, he went in conjunction with Darius against the Babylonian empire and finally conquered Babylon, in 538. Cyrus let Babylon be ruled by Darius, then 62 years old, Dan. 5, 31, who left Daniel in his office, indeed, through him learned to give glory to the living God. Darius died after two years without children. Cyrus took over the government of the whole empire, the Median-Babylonian-Persian empire, in the year 536. The Bible calls the first year of Cyrus the year when he took over the government of the whole Persian empire.

The researches of Br. Lenormant in "People's Bible History", p. 479, agree with this: "I have found an indication of this in the significant fact that in the Babylonian and Chaldean contracts in cuneiform writing Cyrus is called king of Babylon, king of the nations, only from the third year after the capture of the city. In the contracts of the first and second year after the capture he is only called 'king of the nations'."

Josephus says of the return of the Jews and the edict of Cyrus, "God had mercy on their captivity, and on their travail, that

they bore, as he had foretold them by Jeremiah the prophet before the fall of the city, that, after they had served Nebuchadnezzar and his successors, and endured this bondage seventy years, he would restore them to their fatherland, and it would come to pass that they would build the temple and regain the old blessedness. This he bestowed upon them. For when he had stirred up the spirit of Cyrus, he made him write throughout all Asia: "Because the most high God has made me ruler of the world, I believe that he is the one whom the people of Israel worship. For he hath foretold my name by the prophets, and that I should restore his temple at Jerusalem in the land of Judah. Cyrus had known this from reading the book of prophecy which Isaiah had left 210 years ago. He said that God had said this in secret. (He now cites Isa. 44:28.) This Isaiah foretold 140 years before the destruction of the temple. Now when Cyrus read this and marveled at the divine, he was overcome with a desire (*ἁρμη*) and a fervent zeal to carry out what was written. Isa. 14:3-7, 34:16." E. H.

Ecclesiastical contemporary history.

I. America.

New York English Synod. The President of the New York Ministry, P. G. Haas, has been sent, as the change sheets from the Council report, a paper with 24 signatures from the English New York Conference, in which they desire dismissal from the Synodal Union in order to form an English Synod. If this could not be granted to the petitioners, they ask for a "testimony." Praeses Haas refused them both.

F. B.

Philadelphia Conference. The "Kirchen-Blatt" of the Canada Synod, which belongs to the Concil, writes: "Three years ago a conference of representatives of the General Council, the General Synod and the United Synod of the South took place in Philadelphia. The conference was called a general conference of Lutherans, although no one but the aforementioned participated in it. Speeches were made and essays read, not on the existing points of difference, but on subjects on which there was no need to fear a clash. The second conference of this kind is to be held the first week after Easter next, and again in Philadelphia. A Committee, consisting of Dr. Jacobs, Dr. Hanna, and P. Smith, is already engaged in framing a programme." The question has been raised from various quarters: whether the Philadelphia Conference will this time set about the points of difference. This is a legitimate question, for it involves the Christian duty of confession. If the aforementioned synods wish to negotiate with one another in a conference, the points of difference can only be circumvented and pushed aside with a denial of the truth. F. B.

The Bishops' Propaganda in the Conciliar. According to the "Lutheran Herald," Dr. Remensnyder's pamphlet, "What advantages will our Church derive from the introduction of the Episcopate?" is again being circulated in the Concil. The visit of Scheeles seems to have given new life to the moribund episcopal idea. The motive of this propaganda is thus described by the "Herald": "One wants to count for something before other people! One does not want to appear so small and lowly! One wants to do something 'state' with oneself! One looks at the outward splendor, the reputation; one would also like to attract the 'noble' world to oneself - the 'poor Mag' of the Lord is no longer pleasing to many. They want to adorn and decorate her outwardly, that she may attract the eyes of the world. But, praise God, the Bride of Christ is no wooer! And he that would make her so, only reveals his own heart!" - Whether hereby the motives are rightly stated, we leave undecided. What is certain, however, is that the Conciliar has every reason to be less concerned about episcopal titles, white choir shirts, tight organization, and uniform order of worship than about purity of doctrine, real unity of spirit, and Lutheran practice and parochial schools.

F. B.

Bishop von Scheele was in the United States to visit the Swedish Lutheran churches and to bring them the greetings of the King and the Church of Sweden, furthermore to represent the University of Upsala at Yale's bicentennial celebration, finally to convey a letter of congratulations from King Oscar to our President Roosevelt. On October 17th von Scheele could hand over the letter to the President. On this "The Lutheran" now remarks: "We were told that the newspapers in Washington had brought this audience, but we looked in vain for it in the New York papers. Now one would think that an event of this kind would have been of sufficient importance to have been mentioned in the metropolitan press, and we are persuaded that if any English bishop had come with a letter from King Edward VII, or if Cardinal Gibbons, or Archbishops Ireland and Corrigan, or Bishop Potter had appeared before the President with a similar commission, it would have been loudly reported in all the papers of the following day." - Is not this the same nativism to which the "Lutheran" now and then so warmly gives the word, when, for instance, he calls parochial schools a "foreign importation"? Sua quisque exempla debet aequo animo pati. F. B.

Of Luther**'s greatness,** the Lutheran Quarterly writes in an article on "Preaching" (p. 462 f.): "Everyone knows very well how little he (Luther) cared for precise and careful consistency.) thus: "Everyone who has read much of Luther's writings knows very well how little he (Luther) cared for precise and careful consistency with himself, which is a characteristic of small minds and especially of limited men, so that there is scarcely one of the important doctrines which he propounds in relation to which Luther has not been cited one time over another to support very different, even opposite views. It is a misfortune that not all who call themselves Lutherans have always thought of this when they referred to his name and writings in support of their own particular views. Had this been done, they would have quarrelled less among themselves, and the Lutheran Church need not today be divided into so many parts, which only too often consume their time and strength in fighting against each other, instead of against the common enemy against whom Luther fought so valiantly." Therefore, as far as the cry "Back to Luther" is concerned, which one has heard so often since 1883, so

one must not forget "how difficult it is in many cases to recognize when we have 'returned to Luther' or to which 'Luther' we have returned". (p. 471.) - According to this, Luther's greatness consists in the fact that he spoke of the same thing sometimes in one way, sometimes in another, so that everyone could refer to him for his doctrine! But the writer in the "Quarterly" did not get this picture of Luther from a close acquaintance with Luther and his writings. The General Synodist knows a way that leads faster and more surely to the goal. If he wants to praise Luther, he first looks at himself, and what he finds there he then admires in Luther. Instead of educating themselves according to Luther and his writings, these unionists paint Luther in their own image and likeness. F. B.

Of Harnack the "Quarterly" General Synod writes: "Harnack says not everything a healthy Lutheran should say. But in these lectures he assigns to Christo and his teachings a place which must have made a deep impression upon his hearers. To the intellectual world, which had no further use for the man of Nazareth, it must have been a revelation to hear what this leader of liberalism had to say of him." Further, "These sixteen lectures must have made a deep impression on contemporary thought. The general value of this impression will be, I believe, a good one. It will acquaint many a one with Jesus, where he will then learn more from the Master than from Harnack." Harnack's book - says the "Quarterly" - can be compared with the speeches of Schleiermacher, who was not "orthodox" either, but "a prophet who prepared the way for Christ". - Whoever reads Schleiermacher's "speeches" will find that in them Schleiermacher takes special pains to show the educated among the despisers even of the Christian religion that they have more of true religion than they themselves believe, and are basically the right representatives and holders of this religion. Schleiermacher has given the educated but impenitent despisers of Christianity the consolation that they are basically good Christians, much better Christians than they themselves know. But does this mean to prepare the way for Christ, if sinners are taught how they can get around that thing which is so difficult and so repugnant to them, repentance? Schleiermacher has strengthened the educated despisers of the Christian religion in their sins, and for that very reason driven them away from Christ; for only the preaching of repentance leads to Christ and prepares the way for him, but not the lie that the impenitent is at bottom already with Christ. The book of Harnack, too, by its nature, has and can have no other effect than to draw weak Christians away from Christ and to drive unrepentant despisers away from Christ. When Jews and heathens, Buddhists, Unitarians, and Free Protestants read Harnack's book, they will not be frightened by the horrible heresies and false paths on which they find themselves, but will rub their hands with glee because the "most famous professor" of Protestant theology at the most famous university in Christendom has calmed their consciences and "proved as clear as day" that it is not necessary to believe in the "Crucified and Risen One" in order to be saved. Christians who have a clear understanding will hardly be misled by Harnack's book. Educated despisers of Christianity, however, will be strengthened in their blind hostility against the cross of Christ, and thus will not be driven toward Christ, but away from him. They are puny theologians who are not able to recognize this. F. B.

Theory of Evolution in General Synod. In the "Lutheran Quarterly" it says p. 559: "The world has been changed historically and temporally. The world period

of six thousand years since the creation of man is no longer tenable. Archaeology in Babylon and Egypt has revealed that man existed there historically about five to ten thousand years before Christ, and that behind this there is still an unhistorical age. Geology has changed our view of the past by its discoveries of the immense periods of time. But more importantly for thought, it has shown how the same forces that built the earth are still at work. This is a different world and requires a thinking different from that of the old world of our fathers. . . . Further, we are confronted by the discoveries of biology. Biology is the science of the phenomena of life. It has traced all life back to the protoplasm, the cell. Beginning with this, the biologist follows the traces, the structure, the physiology and the growth of the human nervous system. He is dealing with facts. The consequence was that psychology was also studied on a physiological basis. Sociology must take it into account in its investigations. Ethics, morality as a science, has been deeply affected by its discoveries. And yet biology was not born as a science until 1860. A new theory, at least in scientific terms, has come to stay in the past fifty years, the theory of evolution, which dominates and affects everything in many branches of knowledge. It has brought modifications and changes. We may not admit the claims of its advanced advocates, but we cannot conceal from ourselves that it has affected our views of creation, of history, of religion, of the Bible, and of the Church." - The above words are found in the "Lutheran Quarterly" without any remark on the part of the responsible editors. They show that the General Synod is running after the modern sects in this piece also, and that theological representatives of the same are already on the slippery slope that leads to radical unbelief.

F. B.

The Unirte and the parochial school. The "Messenger of Peace" writes: "The highest and best education is and remains precisely that which draws and educates man to the 'highest and best,' that is, to God and His love. No philosophy, however, can instill this into the hearts of our youth, not even a morality addressed in the confessional. To this belongs the pure, truthful word of the Lord and the deepening of the spiritual man into it. We are thankful that we have Sunday school, youth clubs and confirmation classes, because it is undeniable that the parochial schools are more and more in decline. The time is approaching, however, when the State itself, for the sake of self-preservation, must put a stop to the inner savagery of the growing generation. Whether this can be done by religious instruction on a general basis we do not know. God in His mercy will provide the right means when the time comes and when people - after many visitations - have learned to see the necessity of it." - This is the language of ecclesiastical atrophy and spiritual marasmus, when, well realizing the necessity of the Christian church school, instead of vigorously putting one's hand to the work, one folds one's hands and says: "God in his mercy will give the right means." Incidentally, the assertion "that the parochial schools are more and more in decline" is too general. In our synod, at least, the shortage of teachers is still as great as the shortage of preachers.

F. B.

"For the Elect Only." Such is the heading of an article by W. H. Hodge in the "Presbyterian," in which, among other things, it is thus stated: "It is the glory and truth of our confession that it is 'for the elect only.'" "The demand is made that the love of God to all men be introduced into the Confession, and in such a manner that it no longer teaches that the blessedness, the assurances, promises, and hopes of the Gospel, the love of God are to the elect alone. To revise our confession in this way, however, would not be to bring it into conformity, but to revise it away from the truth of the Bible." "The infinite love of God rests on the whole community of the redeemed alone, that is, on the elect, for every redeemed person is an elect of God. ... Nothing is more certain, according to divine revelation, than that this infinite love of God does not extend to the rest of mankind, that is, to those who live and die impenitent. For these, too, there is indeed a love of God, but it is a love of a very different kind, and it is exercised against them in a very different way." - This is radical Calvinism, which deletes the word "world" from the most beautiful saying in the Bible, "Thus God loved the world," and substitutes for it, "a few elect." The same article goes on to say: "The great and simple principle that runs through the whole Bible is: 'I love those who love me.' As the love of God is conditionally to all men, so we can give to every individual sinner, however depraved, the assurance, not that he already is, but that he can and will become an object of God's love, if he will, if he will accept Christ, if he will be converted and believe on Him. It is literally, absolutely true that anyone may come who wills. But the necessary condition is the 'will' and the 'coming.'" - This is gross Arminianism and Papism, which makes God's love and grace dependent upon a performance of man. Hodge seeks to unite Calvinistic particularism of grace with the clear sayings of Scripture of the universal grace and love of God. What results from this is shown by the above sentences: out of one mouth flow both Calvinism and Arminianism! Thus scholars become fools when they have an evil cause. F. B.

Is a common confession of faith possible? The Presbyterian Committee was assembled at Washington in the beginning of December to exhibit the propositions which the Presbyterians believe. This is quite a superfluous work, if it is merely to determine what the Presbyterians should believe according to their confession, for the Westminster Confession leaves little to be desired in clearness. But if the Committee is to formulate the propositions which all who now call themselves Presbyterians adopt, it will not get much down on paper, for the "General Assembly" contains the most diverse spirits. To the "Independent" this is a cause for the assertion that no common confession is possible at all. He writes: "The task" - the Committee in Washington - "is evidently impossible, for in these days people cannot be so led and guided as to be told what they must believe. They will believe what they have found evidence for; they cannot believe on command. But if the purpose is only a simple-minded exposition of the doctrines which Presbyterians believe, it is no less impossible." What Warfield and DeWitt would satisfy, Merrick Johnson and Niccolls would reject, and vice versa. From this the "Independent" now draws the facile conclusion that a common confession at all is neither possible nor necessary nor desirable - and that every thinking man, as in politics, so

should have its own creed even in religion. "But" - he speaks - "let it be remembered that the word creed comes from credo, the first word in the Apostles' Creed. It means, I believe. It is in the indicative mood, a definite statement of fact; present tense, what is believed now, to-day, not yesterday, not to-morrow; first person, singular, what the speaker himself believes, not what anybody else believes. It is credo, I believe; not credendum, the gerund, what must be believed, by me or by anyone else, but my own personal statement of faith. So every person can make, and should make, his own creed, and it is an impertinence for anyone to assume to make a creed for his neighbor." - In the confession each individual says what he believes. There can be a common confession only where several believe the same thing. If there is no common faith, there can be no common confession without hypocrisy. The political platforms and text-books in the schools prove sufficiently that in earthly matters many people agree and confess together. What would become of the intercourse of men with one another if there were not and could not be any common confessions! As far as the spiritual sphere is concerned, unity of faith and common confession are not only possible, they are necessary: they are a sacred duty. All Christians can and should believe and confess one and the same thing. Admittedly, if it were so, as the "Independent" says, that every one must make up his own creed, it would be impertinence to demand of others that they also confess it. But it is the great God himself who, in clear Scripture, tells all Christians what they are to believe and confess. The uniform confession of all Christians is possible, for what they are to confess is clearly and distinctly given in Scripture. But it is necessary, for God Himself demands it and requires of the church that it demand it in His name from every single Christian and that it expel from itself every one who does not want to believe and confess the teachings of Scripture. If Christians had to work out their doctrines of faith for themselves, derive and develop them from subjective or objective, from natural or supernatural, from present or past facts, or conclude and deduce them from general propositions, we should not, of course, be surprised if here, too, the sentence applied: many heads, many senses. But since this is not the case in the church, since God Himself has presented all doctrines in the infallible and clear Word of Scripture, we must rather be surprised at the opposite, surprised that in the midst of Christendom so many people want to be Christians and yet refuse to confess the clear divine truth. In short, unity of faith and confession is not only possible in the Church, but also a moral duty.

F. B.

United Presbyterians. James Jackson of Cambridge, Mass., was - as the "Herald" reports - was excluded from membership in the second reformed Presbyterian denomination because he became an American citizen and thus took an oath to uphold the Constitution of the United States. The Reformed Presbyterian denomination regards the Constitution of the United States as an immoral document, because it does not mention God and claims supremacy for the people, which belongs to God alone.

The Episcopalians and Bishop von Scheele. It has been repeatedly asserted by the Episcopalians in recent years that the national Church of Sweden is leading the Anglican doctrine of "episcopal succession" and the "historic episcopate," and that therefore the Swedes in America will not be happy until

if they were taken under the wings of the Episcopalians. In this delusion the Episcopalians were strengthened by Father Flodin from Sweden, who was in America in the spring, and who made friends with the Episcopalians and made them believe that the Church of Sweden was basically not Lutheran, but "Episcopalian. Now Bishop von Scheele has stung the Episcopalians and done them a good, though not pleasant, service. This is confessed by an Episcopalian who writes in "Living Church": "Bishop von Scheele, who according to the reports of the press occupies a prominent place in the national church of Sweden, is in this country to visit the Lutheran churches and institutions. He is also the author of the writings: 'Voices from the Fatherland' and 'Greetings from Mother Seva to her Daughters, the Lutherans in America,' published in 1894. From this it is evident that the Church in Sweden recognizes the Lutheran Church, and therefore also the ministry of the Lutheran Church in this country." At the Lima Concil, von Scheele said, "We in Sweden attach little importance to the outward forms of church government. For us, true apostolic succession lies not in the fingertips of a class of men in the church, but in the truth of God's Word and in the church's adherence to that truth." Von Scheele has also emphasized to representatives of our national press that the State Church of Sweden does not recognize the Swedish Episcopal Church in America, but does recognize the Augustana Synod. F. B.

The naturalistic view of the Bible the "Churchman" quite correctly states thus: "We are told that the Bible is a book like any other, and must be treated in the same manner by the investigator; that the claim with which it appears, that its writers were under special divine direction, is void; that the historians of the New Testament, in their accounts of the history which they heard of the events of their time, had only applied the understanding and diligence which any reporter of great events would apply; that the apostles Paul, Peter, and John had drawn conclusions from these facts, as any of us might do, and as any of us might be equally justified in doing." - To these "researchers" the Bible consists of merely humanly authenticated facts and purely subjective human reflections. Criticism decides which of the two is tenable. If the church - as has happened to such a great extent in our time - abandons the twofold truth that the Holy Scriptures are the inspired, infallible Word of God, and that the only ultimate source and norm of Christian and theological knowledge is the Scriptures, the inspired Word of Scripture, then its faith and hope lose their divine foundation and everywhere stand only on deceptive human views. Divine faith wants not natural, but divine facts, and not human interpretations, but divine words under its feet. If it does not have this, if it rests on facts which men establish and doctrines which men deduce, it sinks to fallacious human opinion. F. B.

"Creed of Deeds." Under this heading Dr. Beach says in the Congregationalist: "By far the most widely read book in the present decennium, Sheldon's 'In His Steps,' has its center in the question, 'What would Jesus do?' Mr. Sheldon says that Christianity, in his opinion, is summed up in two words, 'Do this,' and there are few religious leaders who have so large an following as Sheldon." These are typical facts for the evaluation of contemporary Christianity. The Christian Endeavor movement similarly revolves around the promise: "I will strive to do this.

to do what Jesus would have me do'. The active, practical hold which the church at large takes of the work of charity and philanthropy; its numerous social efforts; its zeal for good government, and its modest daily aid-all point in the same direction." - Dr. Beach is right. The march of time is to substitute the doctrine of works for the doctrine of faith. But if Beach draws from this a conclusion about progress and a healthier view of Christianity in our time, he is on the wrong track. Whether something in the church is true, healthy, or progress is decided neither by the spirit of the age nor by "success," neither by the applause of great men nor by great crowds, but by Scripture alone. But the Scriptures teach us to fight the "Creed of Deeds" as the confession of heathenism. F. B.

Doctrinal Preaching Among the Series, Dr. Bradlay said at the Congregationalist Concil at Portland, Me. "Without doctrine there is no effectual preaching. As man thinks in his heart, so is he; and man thinks in his heart about the same as the preacher persuades or fails to persuade him. The great preachers Paul, Luther, Wesley, Finney, Moody have been doctrinal preachers, and what is more, each great preacher has emphasized his own particular doctrine." - Dr. Bartlett spoke similarly, "People demand teaching preachers. Seminaries must train people to be preachers of authoritative truths. Every sermon in the Bible from Moses to Stephen and Paul comes forward with the claim that it teaches absolutely certain truth, and makes no compromise in its assertions and certainties. Is truth less positive today? We have need of earnest preachers who proclaim the whole counsel of God. Let us preach hell and do away with all talk about it." - From these and similar voices it has been concluded that sensational sermons would soon generally give place to doctrinal ones, and great profit for the church has been promised from them. But what good will doctrinal sermons be if they do not bring the gospel of the forgiveness of sins in Christ, but preach their own views and pagan works doctrine? There the last deception will be worse than the first, for false doctrines are worse than no doctrines at all. F. B.

Andover Theological Seminary in Massachusetts decided some years ago for absolute freedom of teaching and repealed the provisions of their charter which still kept liberalism somewhat in check. Now it is reported that at Andover the number of professors is almost as great as the number of students. A change sheet writes: "Forty years ago Andover was one of the most popular (if not the most popular) theological schools in the country. The school has got a bad name. It has lost the confidence of the best people. It ceased to represent evangelical Christianity. Its students were saturated with 'new theology' and German rationalism took the place of the Word of God. Now it is said to have dwindled down to eleven students with seven or eight professors drawing large salaries from 'endowment funds". Many Congregationalists mourn, but they mourn at a grave they themselves dug, or helped to dig." - Unitarianism and Universalism as a communion thrives only on opposition. The reason for the decline of these pagan sects and their institutions is not - as Lutheran papers have written - that Unitarianism as a theology is dying out, but rather that it has found wide acceptance among Baptists, Methodists, Presbyterians, Episcopalians, and other sects, and thus the opposition that hitherto supplied the Unitarians with recruits has diminished. F. B.

Quakers and secular authority. Some weeks ago the Independent pointed out that Quakers are also anarchists in that they reject secular authority. This prompted the Quakers to share with the above paper the following passage from the Richmond Declaration of 1887: "The secular government is a divine order, instituted to promote the welfare of man; therefore magistrates must be regarded as God's servants, to be a terror to the wicked and a praise to the pious. It is therefore a matter of conscience for us to pay them respect and obedience in the exercise of their *proper* functions." Of these "proper functions" of the state, however, the Quakers expressly exclude warfare and the imposition of war taxes. Thus the Quakers concede to the authorities the right to exist, but not the right of self-preservation. This is a contradiction, and in fact makes any state impossible. A state that is not allowed to defend itself cannot exist.

F. B.

The Chicago missionary paper "Tidings" reports the following about Mormonism: "1. The Mormons have completed and consecrated their temple in Salt Lake City, which has won back many who have turned away from Mormonism. 2. Large tracts of land in Mexico have been purchased by the Mormons and are increasingly occupied by them, where they can practice polygamy undisturbed in accordance with their religion. 3. they establish colonies in the surrounding States and Territories, so that they have the decisive power in elections, as is already the case in Idaho, Wyoming, Colorado, Nevada, Arizona, and New Mexico. They possess strong colonies in Oregon, Washington, California, and Montana, and branches of 'new converts' in many States of the Union east and south. 4. They have deceived the government in Washington and the citizenry at large by their -manifestos' on polygamy. 5. they raised Utah to statehood under the most loyal and pious promises, every one of which has since been broken. 6th They know how to so entertain tourists and famous visitors to Salt Lake City that they are utterly deceived as to the true intentions of the Mormons. 7. They are carrying on a complete system of proselytizing in the United States. Two thousand 'elders,' who are required to serve two years at their own expense, are roaming the country recruiting adherents. 8. They have changed their policy so that, instead of 'gathering the Latter-day Saints' in one place, they are now bent on 'scattering' them in such a manner as to obtain the decisive vote in a fourth part of the States, so as to prevent an amendment to the Constitution against polygamy, and to gain control of the national government as the years go by." - According to the pronouncements of many ecclesiastical papers, the sects see in Mormonism the greatest present danger, not only to the State, but also to the Church: a proof that the longer the sects grow the more short-sighted, and for the most part have only an eye for gross devilry. F. B.

The Hegemony in the Thought of Nations. An Wechselblatt writes: "While many German families in our country neglect the German language, indeed, unfortunately, forget it altogether, the number of American families who use German as a colloquial language is steadily increasing. In the higher schools a steady increase of German classes is noticeable. Educated Americans marvel at the indifference which so many German parents display in permitting their children to speak English exclusively. The

negligent descendants of Germanic ancestors were allowed to seriously consider. The children of German parents in America should be able to speak both languages fluently. We send these remarks in advance of a statement which Dr. Edward Joynes, Professor of Modern Languages at the University of South Carolina, made in public address as follows: 'When I was still attending college, that is, some forty years ago, German was almost entirely neglected by our students. And now! - not by chance, but by deeper causes which we can usefully study, united Germany stands first among European nations, and German thought is the most powerful influence in modern culture and education. We do not want to be prophets; Greece, Rome, Italy, Spain, France, England have marched in turn at the head of civilization. It looks as if a period of German hegemony has dawned. It is possible that our own country, girded by the sea and protected by the genius of democratic institutions, can escape this dominating influence. But the signs of the times cannot be interpreted otherwise: for the coming generations, the most precious and powerful spiritual possession - next to the knowledge and love of our own language and literature - will be the knowledge and love of the German language.'" - That everything really great and true in Germany in the spiritual field has its origin or impetus in Luther and the Lutheran Reformation may be disputed. But it is certain that the truths of Christianity, which Luther brought to light again, are by right entitled to hegemony in the thinking of the nations. The American importers of German thought, however, lack the judgment. Whoever crows science the loudest wins their attention. Thus it comes about that instead of Luther - who, of course, is no longer readily available in Germany - they refer to Harnack and Häckel. F. B.

Professor G. W. Ritchey at the Yerkes Observatory is the latest proof of **how astronomers fantasize.** The "Congregationalist" and numerous secular papers brought the news in November that Ritchey had proved the Kant-Laplace nebula hypothesis, according to which the nebular masses are the matrices of the solar systems, to be a fact and that with his discovery a new epoch in astronomy had dawned. The "Record-Herald" from Chicago calls Ritchey's discovery a "discovery of startling significance and tremendous importance in the history of the evolution of the universe", a "work of absolutely great magnitude, which will insure to Prof. Ritchey a foremost place among the world-renowned men of science". Ritchey had not only proved "that our solar system and whole groups of stars have been formed by millions of years of slow evolution from great masses of gaseous matter floating in the unfathomable depths of space," but also "the truth of Herbert Spencer's theory, that the whole universe goes through a river of evolution and dissolution, that nebular gas forms itself by violent change in the stars, that stars by explosion are suddenly expanded into enormous masses of fine gas, and that this gas contracts again and is transformed into suns like ours, with a possible retinue of planets." - But in what does Ritchey's astronomical feat consist? In that he has taken two photographs of the star Nova in Perseus, the second of which is said to differ somewhat from the first. Nova in Perseus was first noticed by astronomers in February 1900. The light of the star increased rapidly to its first magnitude. Then, however, it faded very gradually, so that it is now

is already invisible to the naked eye. According to Ritchey's calculation, the star is at least 117,313,920,000,000 miles from the earth, since no parallax has been discovered. The strange events in Nova Perseus must therefore have occurred at least twenty years ago, for the light does not travel more than 186,000 miles per second. Astronomers now put forward all sorts of theories (collision, friction, explosion, etc.) to explain the rapid appearance and disappearance of the star. Finally they resorted to their favourite hypothesis, namely that there was a tremendous explosion. Ritchey now claims to have verified this hypothesis by his two photographic plates. The first picture was taken on September 20, the second on November 13. Of the first he says: "On the plate were two fairly dense wisps of nebulosity towards the west with a curve to the north, merging into the convolutions of the nebula. Of the second, "The spots of density in the west field of the nebula had moved!" A small difference between the two plates - that is the fact which Ritchey states, and from it he draws the above fabulous conclusions without much ado. - This case again shows how easily the reason and imagination of astronomers become drunk and hysterical. Ritchey is strongly reminiscent of Tesla, who also in this year solemnly announced to the world that he had received a dispatch from the inhabitants of Mars. The enthusiastic reception which Tesla's announcement received in the national press probably contributed in the end in no small measure to Ritchey's desire and courage to discover something great for once and to have himself celebrated as a "brilliant astronomer". F. B.

II. Abroad.

The Union Point of View of the Leipzig Mission. According to the "Hannoversche Missionsblatt", Breslau differs from Leipzig in the present "Frankfurt" controversy: Breslau "no longer sees a Lutheran church area within a church that includes different confessions under one church regiment", Leipzig, on the other hand, "does not claim that where such a church regiment is unfortunately lacking, there is no longer a truly Lutheran church. His view is: Lutheran church territory - church with Lutheran confession, even if connected by a common regiment with a Reformed church", although it is preferable "that the church regiment agrees in right doctrine and administration of the sacraments with the church governed by it".

A new organ of the Ritschl party appeared on the 1st of October, entitled: "Kirchliche Gegenwart, Gemeindeblatt für Hannover." The paper thus states its main purpose: "The work of the 'Neuere Theologia' has yielded extraordinarily valuable results. It is not presumption, but merely a debt of gratitude, when we claim that we have come to know the Bible and Christian faith, the development of Christianity as a whole and especially in its Protestant form, better than was possible before. It is necessary to make these valuable results accessible to wider circles and to use them more extensively. The indifference or opposition to church life in some will at least be lifted by this. Our opponent here is traditionalism." - Popularization of Ritschl's unbelief and spreading it among the people in Hanover, that is the purpose of the above paper. The "E. K. Z." remarks: "As for the 'valuable results' which modern theology has delivered, we know that they consist in substituting for the Gospel a new religion, the 'professorial religion' so-called by Lemme."

On the "Profession" of Ritschl's Professors. The "E. K. Z." reports from the "Christliche Welt" the following ungodly statements by Professor Krüger of Giessen: "First of all, an unapologetic confession that I personally feel that the work I do as an academic teacher is unchurchly. This work is unchurchly insofar as it works absolutely and everywhere with standards that are gained entirely outside the ecclesiastical sphere. It is also unchurchlike in the sense that nowhere in my work do I ask the church whether it likes my results or not, whether it believes itself harmed by one of these results, perhaps also by my whole method of work. I do not want to say that it leaves me cold, but I do not allow this possible consideration to have any influence on my work. But I want to go further, and this is even the main thing for me: I am looking for the real issue of the academic teacher in something that must at first frighten the church. Our task consists primarily in the profession of endangering souls. Among all, only the professor has this profession, and that is his title of honor. Theological science is to render to its disciples the service of the poison which makes them immune from severe contagion. And to those who are healthy it renders this service also. Not only can I assure you that I think back most fondly to those among my disciples in whom the poison has had the most powerful effect, but also that they of all people find it beneficial in its effects, and that they of all people develop into especially capable ministers of the gospel. Certainly, we also have sickly and weak pupils. But I cannot deny that they do not occupy my interest to the same extent. Rousseau thinks that the educator is not a nurse, and should not waste his time nursing a useless life. One need not express oneself quite so harshly, nor even feel it, but there is certainly some truth in it." - Krüger would be right in what he says of his profession, if Satan could exhibit a profession. But he cannot; only God can do that, and he to whom God gives the authority and right to do so. There is no more a "profession to endanger souls" and to poison, than there is a profession to lie, steal, whore, and murder. The "E. K. Z." comments on Krüger's words: "We must protest against the fact that the professors of modern theology regard the students as test subjects for the effect of their poison. We reject with indignation that the prospective servants of the Church are treated as guinea pigs by professors of the Ritschlian party. We demand of these gentlemen more respect for the souls of our sons." - But what good are protests if they are not followed by action? F. B.

The institutions in Krapp. Gt. Brünjes, director of the Lutheran Seminary in Kropp, who traveled to America in the interest of this institution, writes in the "Lutheran Herald" about the institutions that have existed for 25 years, but were declared bankrupt last summer: "The institutions in Kropp fall into two large groups. To the first and oldest group belong all the institutions that want to be exclusively charitable institutions and are therefore also dependent on the gifts of brotherly love, namely the Preacher's Seminary, the Orphanage, the Children's Home, the Foundling Home and the Old People's Home. To the second group belong above all the large insane asylums, which are also charitable institutions in a certain sense, in that they provide Christian food and a home for impecunious sick people for a small amount or even free of charge, but are still able to maintain themselves through the pensions and nursing fees paid by the sick of the first and second classes, and even provide a small surplus. The thought of Father Paulsen in founding these an-

The purpose of the new institutions, to which the departments for the mentally ill, morphine addicts and alcoholics were added, was to offer such sick people a truly Christian place of care, where not only their sick bodies, but also their often even more severely wounded souls could find healing. The Lord, the true physician and helper, was not to be excluded, as is so often done by modern healing science, but the sick were to be brought to Him, who wants to refresh the weary and burdened. The other thought was that of supporting and sustaining the institutions of the first group by the possible surpluses of this second group, and possibly extending the scope of their labor of love." Concerning the Seminary for Preachers in particular, Brünjes says that it is now completely separated from the other institutions by order of the state court and has to support itself. This decision was the result of a protest against the interference of the former forced administration in the seminary matter. At the head of the seminary now stood a curatorship, formed by a number of proven clergymen of the Schleswig-Holstein church, to whom Father Paulsen also belonged. This curatorship alone, and no one else, appoints the teachers and exercises the control, appoints the examination committee, and in all matters forms the highest authority above the director, or rather the teachers' college. Brünjes himself, like his colleagues, had already received their profession from the Curatorium. "Of course" - says Brünjes literally - "the turmoil in Kropp has not remained without influence on the Seminary, although it is now completely independent. Some of our students had to leave us for lack of funds, since we ourselves were not in a position to provide support. This is all the more regrettable since a new field of work has opened up for us just recently, Brazil, where we were allowed to delegate one of our brothers this fall, and likewise from Australia the requests for Lutheran pastors are increasing, which we have unfortunately not been able to meet so far for lack of suitable forces."

F. B.

Bible Criticism in Sweden. In a lengthy article in the newspaper "Vaart Land", the court preacher Heumann attacked Professor Schueck, who had spoken favorably about modern biblical criticism in a paper. Heumann decisively rejects all Bible criticism and points out that theological seminaries would have to be established in place of the universities if the theological professors at the universities did not do justice to their task. Prospective preachers must not be trained by unbelieving docents. This article was followed by a bitter personal feud, not only in ecclesiastical but also in political papers. The majority of Swedish preachers were said to be on Heumann's side. It should also be noted here that Father Klaveneß of Christiania, who presented the most radical Ritschlianism in Lund, is not without followers in Norway. Fr. Fries, for example, publicly threw himself into the harness for him and warned the Nordic Lutherans against joining the "General Lutheran Conference" because it had adopted a resolution against Klaveneß in Lund.

F. B.

The Lutheran Church in France. The two provincial synods of the Lutheran Church held their annual meetings in Paris and Mömpelgard at the beginning of November. In both, the question of the recruitment of the clergy was discussed, which is particularly difficult in this country because of the very low salaries of the pastors. In Mömpelgard, a member suggested the levying of a church tax, but this was rejected as impossible; it was thought that it would be easier to establish a central fund, which could be financed by wealthy members of the church.

The first step in this direction is the establishment of a new church. What will become of this, the future must teach. Recently the newspapers carried the news that a pastor confessed to his brother pastor that he eats meat only once a year in order to be able to offer it to his wife and children several times a year! On the part of the government, in the present state of things, an increase in salaries is not to be hoped for. (A. E. L. K.)

Religious exercises on the French fleet were hitherto official and obligatory. Now, however, they have been released by the Minister of the Navy. Whoever does not want to take part in the mass will no longer be forced to do so. Of course, this ministerial act is bitterly condemned by the clericals, and is denounced as an encroachment on the freedom of conscience. The paper "Gaulois" writes: "This prohibition of freedom of conscience under the pretext of granting this very freedom is a business as dishonest as it is odious." - Here we see again what the Romans understand by freedom of religion and conscience, namely, the unrestricted freedom of priests to impose their religion on others by means of the power of the State. F. B.

Bible Ban in the Papacy. The "E. K. Z." reports the following from the ultramontane "Märkisches Kirchenblatt": "The Catholic Church has been accused of depriving the faithful of the Word of God, of watching and taking care with fear and anxiety that no one, especially not its own members, get hold of the Bible, lest by reading it they discover the contradiction between the teaching of the Church and the Holy Scriptures. Accordingly one speaks of 'Bible prohibitions in the Catholic Church'. It is true that the Church does not necessarily permit the laity to read the Scriptures in the vernacular, but only under certain conditions fixed by her. This arrangement is the result of experience accumulated in the course of centuries, which has gradually led to a certain discipline. Thus, according to the new Constitution of Leo XIII (of January 25, 1897), it is forbidden, under penalty to be determined by the Bishop, and under grave sin, to read and preserve all editions of Sacred Scripture in the vernacular, even if they have been prepared by Catholics, unless they have been specifically approved by the Holy See or provided with appropriate annotations and approved at the same time by the Bishop responsible for granting permission to print. In order for a German edition of the Bible to be permitted, therefore, it is necessary that it either be approved by the Apostolic See, which is always required if it is a translation without annotations, or that it be approved by the bishop, which is sufficient only if appropriate annotations are added which agree with the ecclesiastical explanation of Scripture. In the same way, all translations of Sacred Scripture into the vernacular by non-Catholics are forbidden, especially those of the so-called Bible Societies, whose editions are to be considered forbidden under all circumstances. Only those who are engaged in theological and biblical studies are permitted to use these translations and other Bible editions, provided that they do not attack the dogmas of the Catholic faith either in the prefaces or in the annotations. The laity, therefore, as already noted, may read in their native language only those translations of the Bible which have been published by Catholics and approved by the Holy See, or which have been published under the supervision of the bishops with annotations from the works of the Fathers of the Church and learned Catholic writers. Usually, moreover, before approaching the indiscriminate reading of the biblical books, a Catholic should consult with his confessor.

The pastor or confessor has to decide whether the reading in question is useful, less good, or even dangerous for him. In any case, however, if a pastor or confessor has reason to believe that Bible reading could be harmful to a Catholic, he must restrict or forbid it. Quite different is the view of the Protestants, who call the indiscriminate reading of the Bible one of the first Christian rights, and say that every individual believer is bound for himself to read and search the Scriptures; but very wrongly. For the holy Scriptures, as the Word of God, are too important, and the reverence which the Church has for them is too great; also, according to the testimony of history, the dangers and evils which arise from the abuse of them are too terrible, that the Catholic Church should not watch over the reading of the holy Scriptures with all diligence and caution." - What Christ commanded all to do, John 5:39, is permitted in the Roman Church only to those who have obtained the threefold permission of the pope, bishop and priest. F. B.

Los von Rom. The Austrian Episcopate says in a pastoral letter of 15 November: "The call 'Los von Rom' has been issued and has found echo. Every Catholic Christian knows for certain that this audacious invitation to leave Rome, the center of Christian unity, endangers his eternal salvation. The 'lot from Rome' is called lot from Peter; it is called lot from the Catholic Church, which Christ the Lord founded and built upon the rock-man Peter; it is called lot from Jesus Christ, who appointed St. Peter his governor or vicegerent on earth; it is called lot from God, because Jesus Christ is the incarnate Son of God, as the celebrated martyr-bishop of Carthage, St. Cyprian († 258), uttered the memorable word: - "He cannot have God for a Father who has not the Church for a Mother/" - Rome and the Pope of Rome advocate the pagan doctrine that Christ alone is not our Saviour, but that man himself must earn beatitude by his works. He, therefore, who is really "free from Rome," free not merely outwardly, but inwardly, free from the heathen heresy of Rome, is free from Satan and free from Antichrist, but firmly united to Christ, for he has in faith taken hold of JEsum as his only Saviour, and closely united is he also to the church, for it consists only of such people as rely on JEsum alone. F. B.

Fraternization of Unitarians and New Buddhists. From Japan, German church papers bring the following news: "On Buddha's birthday, April 8, a rapprochement took place between New Buddhists (who call themselves Buddhist Puritans) and Unitarians in the Unity Hall belonging to the Unitarians, about which the organ of the latter, the - Rikugozasshft, reports as follows: -We are glad to have found each other. We, the Christian Buddhists and the Buddhist Christians, belong together. On many important questions our views coincide. We shall unite in common activity, and in the farther religious development of Japan our Unity Hall will be the mother church from which the new true religion proceeds.'" - Already ten years ago the Unitarians in Japan founded an association which celebrated the birthdays of Christ, Buddha, Confucius and Socrates. The Unitarians proceed precisely from the proposition that elements of truth are to be found in all religions. These elements of truth, they say, are the doctrines in which all religions agree. He who holds to these truths common to all religions has the core of religion, and therefore also the core of Christianity. Our Confession says of the Unitarians that they are "idolatrous,

blasphemers and outside the churches of Christ". That this judgment is not, as has often been asserted, exaggerated, but appropriate, of this the above facts should convince even the most stupid. F. B.

Efforts to increase the number of children in France. In France it has been decided to appoint a special parliamentary commission to deal with the problem of how to increase the number of births, which has long lagged behind the number of deaths. Piot, Roussel and Labbö have not yet been able to discover any other plan than the "financial remedy". They expect much from all kinds of privileges to be granted to fathers with large families, and from heavy taxation of unmarried men. Strauss also proposes that such women who bear children outside of marriage should be granted a better social position and financial support, in order to come closer to the desired goal. - A nation, however, which bleeds from such wounds and resorts to such remedies, is apparently bankrupt. France, however, is not the only country suffering from these "Frenchies." Some months ago the New York Times was allowed to write with impunity: "More often than ever before the young bride goes to the altar with the definite resolution never to become a mother, but to give herself up to a life of pleasure .

Häckel's dishonesty and unreliability. Häckel's writing "Welträthsel", in which he presents his well-known atheism and materialistic monism, according to which the soul is only an effect of matter and thinking is a function of the brain, is widely read and emphasized by unbelievers as the work of a clear thinker and honest, open representative of truth. For the correct appreciation of this assertion, the "E. K. Z." presents, among other things, the following facts: "In 1868, Häckel published his popular 'Natural History of Creation'. In it there are three pictures each, once the eggs of man, monkey and dog and then the germs of dog, chicken and turtle, to show that they are indistinguishable from each other. Rütimeyer, His and von Bischofs, famous professors of anatomy in Basel, Leipzig and Munich respectively, then proved that these three pictures had each been made with the same wooden stick. His further proved that numerous pictures in Häckel's later popular work 'Anthropogony' are 'partly highly unfaithful, partly downright invented', that he altered pictures of other naturalists for his own purposes and that he drew pictures of things that no man had ever seen. As a result, His declared: 'Häckel, by the way he fought, has himself renounced the right to be counted in the circle of serious researchers'. Häckel was also attacked very sharply (1876) by Semper, Professor of Zoology and Anatomy at Würzburg, for all sorts of 'falsifications'. The zoologist Koßmann proved in 1875 that he misunderstood or distorted Göthe's words in order to show that Göthe was of his opinion. The Kiel professors Hensen (physiologist) and Brandt (zoologist) proved to Häckel (1891) that in an evaluation of their 'Plankton Expedition' to investigate animal life in the Atlantic Ocean, he proceeded both carelessly and untruthfully. Hensen says, for example: 'Häckel can never be trusted', and Brandt: 'It is characteristic of Häckel's way of fighting that he strives first and foremost to make his opponent ridiculous or to make him look quite stupid. In order to achieve this goal, any means will do. A most cursory reading and twisting of this or that sentence sometimes already leads to such a result; if not, then something is slipped in.' Häckel showed himself from a very peculiar side to his former student, the zoologist Prof. Dr. Hamann,

opposite. The latter had asked Häckel, when a professorship in Jena was being filled, whether he had any prospects for the same position. Häckel replied that he had thought of him 'first and foremost', that he was one of the three most suitable candidates, that Häckel's 'personal wish' was to propose him in the first place, and that during the discussion of his candidacy he had duly emphasized his 'zeal and diligence, capable education and rich knowledge, the value of his extensive works', but that he had been told that his appointment was opposed by 'personal reservations'. Hamann then traveled to Jena and learned that such discussions had not taken place at all; the professorship was later awarded to another person, and Hamann heard that this person alone had been proposed by Häckel, indeed, no other name had been mentioned at all in the faculty, thus Hamann's name had not been mentioned either. So if Häckel was directly untrue to Hamann, the matter gets even better. Hamann later (1892) published a book against Darwinism, in which he also cited Häckel's falsifications, proven by His, etc., but not his cause with him. Thereupon Häckel called him in a book 'a conscienceless renegade', his book was 'a big lie'. Hamann had once applied for that professorship in Jena, but because he was the 'most inept' of the candidates and 'his unreliable character was generally known', his application had failed. Furthermore, he ascribes to him at that place 'little spirit and 'insufficient knowledge'. The famous Berlin ethnologist Prof. Bastian had taken the liberty of speaking out against Darwinism; Häckel then fell upon him in his well-known manner, hailing him with 'shallow known gibberish', 'boundlessly confusing', 'pompous phraseology', 'silly', 'childish', etc. Bastian then rebuked him in a letter to the editor. In an 'open letter' Bastian accused him of 'dishonesty', 'direct untruthfulness' and 'alarming ignorance' and concludes: 'Thus, after all, I have to agree with the view that I have so far resisted, that there is nothing about you but wind and windbaggery'. Häckel always treated his opponents as Prof. Brandt's word describes. Thus he insulted subsequent professors and naturalists because they opposed his fantasies: Rütimeyer, His, Bastian, Agassiz, Ludwig, Wigand, Sachs, Semper, Koßmann, Hensen, Brandt, Du Bois Rehmond, Hamann, Virchow, Metschnikoff, Götte, K. E. v. Baer, Wundt, Reincke, Bunge, Rindfleisch, Fleischmann, Barrande, Mirart, Lucas, Ranke. In the case of such notables as Virchow, v. Baer and Wundt, he explained the opposition by brain degeneration of old age; in the case of others, he resorted to the most vituperative suspicions (Hamann, Fleischmann). Apart from the above-mentioned, the following natural scientists expressed themselves more or less sharply about these and those teachings of Häckel: Claus, Driesch, Dohrn, K. Voigt, V. Schmidt, Balfour, Ihering, Foll, Kölliker, Polajeff, Selenka, Leuckart, Lieberkühn, Moquin-Tondon, Kowalewsky, Braem, E. Schwartze, Chun, Heymons, Steinmann, Oppel, Keibel, Beard, Emery, Ratzel, Klaatsch." - According to this, Häckel is a thoroughly dishonest and unreliable person in all his statements. Not only in his conclusions and mental operations with the data of experience, but also in the statement of the facts themselves, one may trust Häckel only so far as one can follow him with one's own eyes. Mendacity is the character of his "science." The driving, all-determining, shaping, and finding power in Häckel is evidently not, as he pretends, love of science and truth, but ill-concealed enmity against God and all that is divine. Before Häckel goes to work, he binds a board before his eyes, so that he sees nothing more and nothing else than he wants to see. Where that is not enough, he begins to write poetry and to lie. And Häckel is not alone.

F. B.